COURSE OUTLINE –

Somatic Foundations

- **SPC Welcome & Course Guidelines**
  - Welcome to your journey to becoming a certified Somatic Practitioner.
  - About your instructor
  - Course guidelines, assignments & reading/resources
  - Exam & Practicum

- **Somatic Definitions and Other Key Terms**
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  - Somatization
  - Somatic memory
  - Somatics
  - Somatic Work
  - Somatic Practices
  - Somatic Therapy
  - Somatic Massage
  - Somatic Touch
  - Somatic Interventions

Dr. Rachel Dew,
DNM, PhD

SPC: SOMATIC PRACTITIONER CERTIFICATION

Somatic Foundations

- **SPC Welcome & Course Guidelines**

  - Welcome to your journey to becoming a certified Somatic Practitioner.

Welcome to the Integrative Wellness Academy ISPC – Integrative Somatic Practitioner Certification Course!

Upon successful completion of this course, graduates will be able to:

- Effectively work with clients in-person or virtually around the world
- Effectively apply this material to somatic practitioner services in private practice
- Be certified through IWA as a Somatic Practitioner
- Use the following initials after your name: CSP (Certified Somatic Practitioner)

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SPC Welcome & Course Guidelines Continued -

Mental health practices have moved significantly beyond talk therapy (psychotherapy). Many different forms of complementary and alternative healing practices are rising in:

- Awareness
- Efficacy
- Popularity

Somatic therapy practitioners as well as Integrative Somatic Practitioners use mind-body exercises and other physical techniques to help clear and release stuck negative emotions, traumas, and stress within the mind-body that negatively affects a client's physical and emotional wellbeing. Practitioners of somatic therapy address what they see as a split between the body.

'Somatic psychotherapy is a unique therapeutic approach that embraces the interconnection between the body, emotions, cognition, and sense of self. It is applied in the treatment of psychological and physical responses to trauma and post-traumatic stress disorders, as well as in responding to a vast range of life issues including depression, anxiety, and attachment disorders.

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SPC Welcome & Course Guidelines Continued -

Somatic approaches draw from scientific evidence that feeling, sensation, expression, movement, and emotions are embodied through the course of development, in patterns impacting how we function including how we relate to ourselves and others. AUSB's highly experiential learning environment offers specialized training in addressing trauma-related symptoms, including Post Traumatic Stress Disorder (PTSD)'. – Antioch University https://www.antioch.edu/academics/psychology/somatic-psychotherapy-certificate/

Somatic psychotherapy is a very different modality than the somatic work conducted by Integrative Somatic Practitioners. Unfortunately within the expanding industry of somatic work the lanes of practice are often not communicated clearly and can leave both practitioners and their clients unclear about the services, benefits, and ethical scope of practice. We will outline this in great detail later within the course. Somatic psychotherapy is somatic work combined with talk therapy and requires mental health training and licensure in psychology, social work, or other forms of licensed therapy.

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SPC Welcome & Course Guidelines Continued -

If you are taking this course and you are a licensed therapist, you will be able to offer Somatic psychotherapy after successful completion of the ISPC and being certified through Integrative Wellness Academy. If you are a certified life coach, you can also integrate in Somatic work into your coaching practice. If you are a body worker, fitness trainer, nurse, or other health/wellness practitioner you too can also integrate somatic work into your practice. If you are not certified in any other modalities, you will be able to practice as an Integrative Somatic Practitioner offering the services, techniques, and exercises that you have learned within this course once you have successfully completed the ISPC and gained certification through IWA as an Integrative Somatic Practitioner.

As a certified Integrative Somatic Practitioner you can legally practice world-wide, both in-person as well as virtually. The ISP certification can be practiced as a stand-alone business or can be easily integrated into any mental health, life coaching or body work practice. that will transform your business! Certified Somatic Practitioners help their clients gain freedom, peace of mind as well as grounded balanced approach to their lives and daily stressors.

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- About your instructor

Rachel Eva Dew, DNM, PhD

- Doctor of Natural & Functional Medicine, PhD in Integrative Medicine, Transformational Coach, International Speaker, Author, Founder & Head Instructor at Integrative Wellness Academy

- Dr. Rachel is an international speaker, self-development author, thought leader and teacher in integrative wellness, self-development, and full human potential technologies. She is founder and head instructor for the Integrative Wellness Academy (IWA) where she trains and certifies students as integrative life coaches and alternative healing practitioners, in order to help people, transform their own lives and the lives of their clients. Her integrative approach uniquely helps clients make changes at a deeper level for more lasting changes.

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- About your instructor

Rachel Eva Dew, DNM, PhD

•In addition to her doctorate and PhD., Dr. Rachel is certified in over 20 healing modalities that support her integrative approach to life coaching, self-development, and integrative wellness. She is also board certified through the Association for Integrative Psychology as a practitioner of Neuro-Linguistic Programming (NLP), master practitioner of NLP, and clinical Hypnotherapist.

•Dr. Rachel is additionally trained and certified in many body centered healing practices such as yoga, therapeutic yoga, Thai massage, Reiki, sports therapeutics, personal training, group fitness and Transformational Kinesiology. She is also certified Brain Health Coach through the Amen Clinic.

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- Course guidelines, assignments & reading/resources

Course requirements:

Complete all classes (40 hours), Complete course assignments (consisting of 10 practice hours working on yourself), Pass online exam, Complete practicum (practicum consists of two practice sessions, a full intake session/initial visit as well as a full somatic session (approximately 4 hours). You will work with another IWA student as your volunteer client for your practicum). In totality the certification course takes an average of 55-60 hours to complete. You will have up-to 6-months to complete the required coursework to gain certification.

Guidelines:

1. Be sure to add info@iwacoaching.com to your contacts so that our emails do not accidentally go into your junk folder.

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- Course guidelines, assignments & reading/resources

Guidelines:

2. Join the student Facebook group here:
https://www.facebook.com/groups/498737875599154

We use this group to post announcements, allow you to connect with other students for study and practice partners as well as post questions for instructors. If you ever have the need to speak with an instructor for more in depth support you can schedule a call by using the link below:
https://calendly.com/iwacoaching/15min?month=2022-10

3. The course is designed in a learn-do-practice model

4. View ALL classes in order.

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- Course guidelines, assignments & reading/resources

Guidelines:

5. Complete all assignments before moving on to the exam and practicum. You will be your own first client and practice on yourself. This is designed to move the intellectual understanding deep into the body as experiential knowledge. Assignments can be uploaded into the ASSIGNMENTS area in your online course.

6. Complete your final exam online and then move on to your practicum.

7. Conduct your practicum following the practicum guidelines and requirements using another IWA student as your volunteer client. You can post a request for a volunteer client within the private student Facebook group.

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Course Materials & Reading

There is only one required reading for the certification course, however it is recommended to read The Body Keeps Score as well. Additional recommended reading can be ongoing learning over time.

Many of these books are linked to Amazon, however we urge you to consider purchasing them from local, small business bookstores.

Required Reading –
•Healing The Total Self by Dr. Rachel Eva Dew
Not available on Amazon – purchase at drracheldew.com

Recommended Reading –
•The Body Keeps Score
•The Johns Hopkins Guide to Psychological First Aid RAPID Protocol
•Molecules of Emotion
•Somatic Psychotherapy Toolbox
•Nurturing Resilience
•Somatic Internal Family Systems Therapy: Awareness, Breath, Resonance, Movement & Touch in Practice

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Course Materials & Reading

Recommended Reading –

•Therapeutic Yoga for Trauma Recovery: Applying the Principles of Polyvagal Theory for Self-Discovery, Embodied Healing, and Meaningful Change
•The Therapeutic Yoga Kit: Sixteen Postures for Self-Healing through Quiet Yin Awareness
•Trauma Stewardship: An Everyday Guide to Caring for Self While Caring for Others
•The Body Awareness Workbook for Trauma: Release Trauma from Your Body, Find Emotional Balance, and Connect with Your Inner Wisdom Release Trauma from Your Body, Find Emotional Balance, and Connect with Your Inner Wisdom

Additional Resource –

•The Healing Ritual Deck
https://drracheldew.com/shop/the-healing-ritual-deck/

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- Exam & Practicum

- The exam is not timed, and it is multiple choice. If you do not pass it the first time you may retake the exam after 24-hours again.

- The practicum consists of two practice sessions, a full intake session/initial visit as well as a full somatic session (approximately 4 hours). You will need to follow the intake session structure you learn within this course for your first session and conduct at least 1-somatic technique at the end of your first session. Your second practicum session (using the same volunteer client) you will use numerous somatic techniques and create an action plan for that client (see the downloads and handouts section in Lesson One for the full assignment breakdowns and practicum guidelines.

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Somatic Definitions and Other Key Terms

When the central nervous system is calm and safe, the mind becomes clearer. Life becomes more effectively lived. Thriving becomes possible. Everything that shows up in the physical body is feedback. The body is always talking to us, it is our job to learn to listen, honor and respond. The Somatic Practitioner Certification Course trains and equips you to help people more effectively deal with stress, anxiety, depression, PTSD, trauma, and a number of other emotional and physical health issues.

Let's set some foundations through key terms and definitions you will use within your practice:

- Somatic

Somatic is pronounced: so· mat· ic sō-ˈma-tik

"Somato" refers to all the soft tissues of the body, including muscles, connective tissues, and organs. Soma means body in Latin, so most simply put, somatic means 'of the body'.

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Somatic Definitions and Other Key Terms

- Somatic

According to the Merriam Webster Dictionary, the definition of Somatic is -
: of or relating to the wall of the body

: of, relating to, or affecting the body especially as distinguished from the germplasm. Interestingly, GERMPLASM is defined as germ cells and their precursors serving as the bearers of heredity and the genetic material of germ cells**:** GENES

You will be learning a lot about heredity and genes as it relates to the passing forward of mutations on the genes and DNA expression based on past family traumas, including chronic stress.

https://www.merriam-webster.com/dictionary/somatic#:~:text=Medical%20Definition%20of%20somatic,nervous%20system%20a%20somatic%20reflex

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Somatic Definitions and Other Key Terms

- Somatic

Ironically, the example that they use of the word 'somatic' in a sentence is: a *somatic* disorder that was once thought to be "all in the patient's head". Unfortunately this is often still the reality of many people's experiences when they express symptoms to a medical doctor or even many mental health practitioners which is one of the many reasons that somatic work is gaining popularity in practice and market demand.

- Somatization

Somatization is the word used to describe when emotional distress is expressed in the physical body through physical symptoms. Experiencing some levels of somatization are normal, natural and part of everyday life such as a racing heart, muscles becoming sore or tight when you experience stress or tension and even the feeling of uneasiness in your stomach when you feel anxious or nervous.

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Somatic Definitions and Other Key Terms

- Somatization

In a white paper published in the National Library of Medicine for Harvard Psychiatry Review stated that, 'Ever since people's responses to overwhelming experiences have been systematically explored, researchers have noted that a trauma is stored in somatic memory and expressed as changes in the biological stress response. Intense emotions at the time of the trauma initiate the long-term conditional responses to reminders of the event, which are associated both with chronic alterations in the physiological stress response and with the amnesias and hypermnesias characteristic of posttraumatic stress disorder (PTSD). Continued physiological hyperarousal and altered stress hormone secretion affect the ongoing evaluation of sensory stimuli as well. Although memory is ordinarily an active and constructive process, in PTSD failure of declarative memory may lead to organization of the trauma on a somatosensory level (as visual images or physical sensations) that is relatively impervious to change.' – https://pubmed.ncbi.nlm.nih.gov/9384857/

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Somatic Definitions and Other Key Terms

- Somatic memory

Somatic memory, also referred to as body memory in its simplest terms is a memory being stored not only within the brain memory but also the body memory. Many body workers, energy healers and mental health therapists explain this phenomenon as memories being stored in fascia (the thin casing of connective tissue that surrounds and holds every organ, blood vessel, bone, nerve fiber and muscle in place) or musculature (the muscles of all or a part of the animal body). However these somatic memories can be experienced as feeling like they are within the organs, organ systems and even skeletal structure as well.

Somatic or body memory is the concept that the body itself can store memories, as opposed to only the brain. This concept has begun to gain notable attention in the field of research and study of cellular memory. Cellular memory is a much more expansive understanding of somatic memory stating that every cell in our bodies hears, listens, and remembers.

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Somatic Definitions and Other Key Terms

- Somatic memory

Somatic memory is also sometimes referred to as State Memory. However 'state' refers to the state of something triggering somatic or body memory.
Dr. Joe Muscolino cited the work of Noa Logan Klein who wrote a PhD Thesis titled "Loving Touch: Therapeutic Massage, the Socialization of the Body, and the Healing of US Culture" 'at UC Santa Barbara in 2010 and described that in psychology studies, memories of traumatic events, because of their high emotional charge, are more likely than ordinary memories to be "stored in a state-dependent fashion" as implicit somatic memories, meaning that they consist of sensation, affect, behavior, or images that are difficult or impossible to verbalize, can be forgotten for long periods of time, and can also be quickly and vividly recalled given the appropriate state or stimulus. This can be referred to as state-dependent memory. When the state prompted by external stimuli matches the bodily state at the time of memory encoding, this evokes "state-dependent" recall, which can be involuntary and, in the case of traumatic memories, can be extremely disturbing.

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Somatic Definitions and Other Key Terms

- Somatic memory

This memory recall is also related to our experience, at one time or another of experienced state-dependent sensory-based memory recall triggered by a song, taste, or smell. Hearing a memorable song or smelling a familiar aroma can trigger strong emotions and sensations—somatic memories—associated with specific events in one's life. The so-called state-dependent recall can also be triggered by bodily states such as physiological arousal (heart rate, breathing patterns), emotional states, and even physical postures.' - https://learnmuscles.com/blog/2018/02/17/where-does-somatic-memory-in-the-body-reside/

- Somatics

"Somatics is the study and practice of exploring and understanding the fabric of your soma through your internal awareness." - from The Somatic Therapy Workbook by Livia Shapiro

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Somatic Definitions and Other Key Terms

- Somatics

A few examples within the Somatics fields are yoga, somatic massage, Integrative Somatic Practitioners, Somatic Therapy, Somatic Massage Therapists. Somatic practices help people to access more information about the ways they store and experience memories, stress, stuck emotions, and past situations (like trauma) in their body.

‘Somatics is a field within bodywork and movement studies which emphasizes internal physical perception and experience. The term is used in movement therapy to signify approaches based on the soma, or "the body as perceived from within", including Skinner Releasing Technique, Alexander technique, the Feldenkrais Method, and Rolfing Structural Integration.

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Somatic Definitions and Other Key Terms

- Somatics

[3] In dance, the term refers to techniques based on the dancer's internal sensation, in contrast with "performative techniques", such as ballet or modern dance, which emphasize the external observation of movement by an audience. Somatic techniques may be used in bodywork, psychotherapy, dance, or spiritual practices.' - https://en.wikipedia.org/wiki/Somatics

While 'somatics' is the field, the actionable services offered within an Integrative Somatic Practitioners practice would qualify as 'somatic work'.

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Somatic Definitions and Other Key Terms

- Somatic Work

"Somatic practices include movement and meditative techniques that invite you into a deep awareness of what it feels like to be inside your own skin as you inhabit it, whether in motion or in stillness. Somatic practices develop your embodiment and awareness--your proprioception, how your body moves in space, and your interoception, the experience of your body's internal sensations and movements." - from The Somatic Therapy Workbook by Livia Shapiro

Somatic work is when what we as practitioners put into action. It is all of the tools, techniques and approaches we either apply with clients via hands on techniques, through education and re-education, teaching of exercises and techniques for independent client applications and/or incorporated into classes.

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Somatic Definitions and Other Key Terms

- Somatic Work

Integrative Psychotherapy defines somatic work as ": helping the body re-negotiate events on a body-based level so you can experience relief. This is because past events get trapped in the body and play themselves out with intrusive images, thoughts, tension, panic, unhealthy relationships and a feeling of sadness or despair. - https://integrativepsych.co/new-blog/somatic-therapy-explained-methods

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Somatic Definitions and Other Key Terms

- Somatic Practices

Somatic practices encompass a series of movement forms or techniques that can be drawn together through their shared focus on body awareness through reflection on movement habits, expanding movement capacity, minimizing, or relieving pain and developing self-directed or guided personal movement styles. This would be a series of tools, techniques that one might use in their somatic work – an example would be an entire series of yoga poses, a series of somatic techniques for bodywork or a series of somatic tools and techniques used within a session or series of sessions in a structure.

•The term 'somatic practices' can also be used similarly to the terms 'self-care practice', 'spiritual practice' or 'mindfulness practice'. A client can develop their own somatic practice based on what they learn working with you. This practice can be the work you do solely together within sessions but would ideally also be practiced within their daily routines and integrated into their lifestyle.

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Somatic Definitions and Other Key Terms

- Somatic Practices

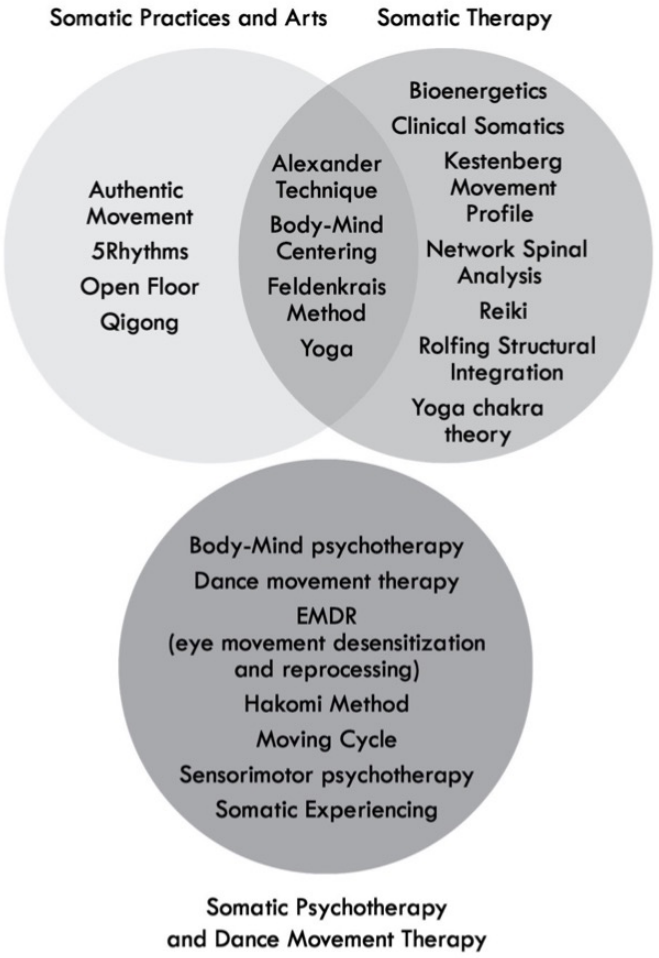

Image source: https://www.scribd.com/read/479633641/The-Somatic-Therapy-Workbook-Stress-Relieving-Exercises-for-Strengthening-the-Mind-Body-Connection-and-Sparking-Emotional-and-Physical-Healing

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Somatic Definitions and Other Key Terms

- Somatic Therapy

A recent article in Psychology Today gives a wonderful and clear explanation and definitions of somatic therapy also known as somatic psychotherapy, 'Practitioners of somatic therapy believe a person's thoughts and feelings can impact their physical well-being and use mind-body exercise to help release pent-up tension. While greater research is still needed, there is evidence that finds benefit to somatic therapy. Rather than just talk about them, somatic therapists guide patients to focus on their underlying physical sensations. From there, the mind-body exercises may include breath work, meditation, visualization, massage, grounding, dance, and/or sensation awareness work.

In addition to talk therapy, somatic therapy practitioners use mind-body exercises and other physical techniques to help release the pent-up tension that negatively affects a patient's physical and emotional wellbeing. Practitioners of somatic therapy address what they see as a split between the body'. - https://www.psychologytoday.com/us/therapy-types/somatic-therapy

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Somatic Definitions and Other Key Terms

- Somatic Therapy

As mentioned previously, somatic psychotherapy is a very different modality than the somatic work conducted by Integrative Somatic Practitioners. Unfortunately within the expanding industry of somatic work the lanes of practice are often not communicated clearly and can leave both practitioners and their clients unclear about the services, benefits, and ethical scope of practice. Somatic psychotherapy is somatic work combined with talk therapy and requires mental health training and licensure in psychology, social work, or other forms of licensed therapy.

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Somatic Definitions and Other Key Terms

- Somatic Massage

While all forms of massage can have somatic benefits and release tension, stress and even stuck emotions within the body, somatic massage therapy focuses on areas of the body in connection to pain and chronic pain that is further linked or rooted in emotional pain or trauma and then applies physical techniques for releasing and encouraging healing.

https://www.orlandosentinel.com/health/get-healthy-orlando/os-somatic-massage-confronts-pain-trauma-20180628-story.html

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Somatic Definitions and Other Key Terms

- Somatic touch

Somatic touch can be a singular touch or a series of somatic touches. Somatic touch can be performed as a stand-alone hands-on modality and/or within somatic work or practices. 'Somatic touch was developed to release the physical and emotional trauma stored deep in the body and regulate the nervous system and is used for any type of trauma, from abuse in childhood to coping with illness'. - https://beintegrativewellness.com/holistic-healing-somatic-touch.htm

Somatic touch can also be paired with counseling, energy work, yoga, meditation, and other somatic techniques'

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Somatic Definitions and Other Key Terms

- Somatic Interventions

Any intervention is the action or process of intervening. Somatic intervention means the action or process of intervening in stored somatic or body memories that are causing unwanted physical symptoms. This may include mindfulness or meditation practices, all the somatic techniques you will be learning within this course, or the use of safe touch between a somatic practitioner and their client. Somatic interventions may also include practices such as EMDR, tapping, ECM, yoga therapy, or expressive movement to name a few.

https://positivepsychology.com/somatic-experiencing/#:~:text=.%2C%202015).-,Is%20Somatic%20Experiencing%20Evidence%2DBased%3F,applying%20them%20to%20wider%20populations.

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Somatic Definitions and Other Key Terms

- Somatic Symptom Disorder

According to the Mayo Clinic, 'Somatic symptom disorder is characterized by an extreme focus on physical symptoms — such as pain or fatigue — that causes major emotional distress and problems functioning'.
https://www.mayoclinic.org/diseases-conditions/somatic-symptom-disorder/symptoms-causes/syc-20377776#:~:text=Overview,emotional%20distress%20and%20problems%20functioning

'Somatic symptom disorder is diagnosed when a person has a significant focus on physical symptoms, such as pain, weakness, or shortness of breath, to a level that results in major distress and/or problems functioning. The individual has excessive thoughts, feelings and behaviors relating to the physical symptoms.'
https://psychiatry.org/patients-families/somatic-symptom-disorder/what-is-somatic-symptom-disorder

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Somatic Definitions and Other Key Terms

○Somatic symptoms in depression

•Somatic symptoms are often present in connection to depression. These can range from exhaustion, loss of or limited energy and body aches and pains. Within a white paper entitled 'Somatic symptoms in depression', Hans-Peter Kapfhammer, Dipl Psych, MD, PhD explains somatic symptoms in depression in a very useful and tangible way -

•'Both painful and nonpainful somatic symptoms essentially characterize clinical states of depressive mood. So far, this well-established psychopathological knowledge has been appreciated only insufficiently by the official diagnostic sys-terms of the Diagnostic and Statistical Manual of Mental Disorders, 4th edition, Text Revision (DSM-IVTR) and the ICD-10 Classification of Mental and Behavioral Disorders. Clinical Descriptions and Diagnostic Guidelines (ICD-10). From a perspective of primary care services, this unmet diagnostic need is deplorable, as the main mode of presenting a depression is by reporting somatic symptoms. This somatic form of presentation, however, significantly contributes to low rates of recognition in primary care.

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Somatic Definitions and Other Key Terms

- Somatic symptoms in depression

A diagnostic challenge may be seen in the differentiation of a depression with prevailing somatic symptoms from anxiety, somatoform disorders, and medical conditions. When somatic symptoms, particularly painful physical conditions, accompany the already debilitating psychiatric and behavioral symptoms of depression, the course of the illness may be more severe, implying a higher risk of early relapse, chronicity suicide, or mortality due to other natural causes, the economic burden increases considerably, the functional status may be hampered heavily, and health-related quality of life may be lowered dramatically. The neurobiological underpinnings of somatic symptoms in depression may guide more promising treatment approaches.' - https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3181769/

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Somatic Definitions and Other Key Terms

- Somatic symptoms in depression

Someone may be experiencing depression AND experience somatic symptoms BUT someone can also NOT be experiencing depression or be clinically depressed and experience somatic symptoms. Many times, somatic symptoms get either invalidated or clumped into symptoms associated with another mental health diagnosis. The truth is we must look at this from a different perspective! A more integrated and holistic perspective is needed, taking into account the whole person, mind, body, heart, spirit, energy and even the familial or genetic aspects too.

Recent research has disproven that clinical depression is a dopamine issue or chemical imbalance in the brain and validated that depression can be caused by a number of factors ranging from emotional, genetic issues and imbalances including gut health issues and hormone imbalances, lifestyle or social factors, significant life events AND food allergies, environmental and food toxins. All of which we will dive into extensively later within this curriculum.

https://www.ucl.ac.uk/news/2022/jul/analysis-depression-probably-not-caused-chemical-imbalance-brain-new-study

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Somatic Definitions and Other Key Terms

- Somatic Experiencing

'Somatic experiencing is a method of alternative therapy for treating trauma and stressor-related disorders like PTSD. The primary goal of SE is to modify the trauma-related stress response through bottom-up processing.' Somatic experiencing can sometimes be used interchangeably with somatic therapy.

https://en.wikipedia.org/wiki/Somatic_experiencing

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Somatic Definitions and Other Key Terms

- Complimentary & Alternative

- The National Cancer Society defines complementary and alternative as: 'A term used to describe a medical product or practice that is used together with (complementary) or instead of standard medical care. Usually, less is known about most types of complementary and alternative medicine than about standard treatments, which go through a long and careful research process to prove they are safe and effective. Complementary and alternative medicine may include dietary supplements, megadose vitamins, herbal preparations, special teas, acupuncture, massage therapy, magnet therapy, spiritual healing, and meditation. Also called CAM'.

https://www.cancer.gov/publications/dictionaries/cancer-terms/def/complementary-and-alternative-medicine

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Somatic Definitions and Other Key Terms

- Complimentary & Alternative

•The 'long and careful process' to prove efficacy and safety for any type of treatment, modality, medication, supplement, or other form of healing is typically conducted by pharmaceutically funded or other biased organizations. Natural, holistic and many complementary and alternative (CAM) care options have not been effectively or thoroughly studied because there is no financial benefit to researching them. This does not mean that research has not been done or that a CAM option is not safe or effective. What is not known is not known, that does not mean it is not safe or effective. Research thoroughly, including patient reported outcomes or 'antidotal' findings (evidence in the form of stories and information that people share about what has happened to them, of which conclusions are not supported by data yet).

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Somatic Definitions and Other Key Terms

- Complimentary & Alternative

John's Hopkins reports that CAM practices may include:
'Many different areas make up the practice of complementary and alternative medicine (CAM). In addition, many parts of one field may overlap with the parts of another field. For example, acupuncture is also used in conventional medicine. In the U.S., CAM is used by about 38% of adults and 12% of children.
Examples of CAM include:

• Traditional alternative medicine. This field includes the more mainstream and accepted forms of therapy, such as acupuncture, homeopathy, and Oriental practices. These therapies have been practiced for centuries worldwide. Traditional alternative medicine may include:

- Acupuncture
- Ayurveda
- Homeopathy
- Naturopathy
- Chinese or Oriental medicine'

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'Many different areas make up the practice of complementary and alternative medicine (CAM). In addition, many parts of one field may overlap with the parts of another field. For example, acupuncture is also used in conventional medicine. In the U.S., CAM is used by about 38% of adults and 12% of children.

Examples of CAM include:

- Body work and touch
- Diet and herbs
- External energy work
- Mindfulness and mind work (NLP, Biofeedback, hypnosis)
- Sensorial work (visualization, art, dance, movement)

https://www.hopkinsmedicine.org/health/wellness-and-prevention/types-of-complementary-and-alternative-medicine

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Somatic Definitions and Other Key Terms

- Complimentary & Alternative

Complementary or alternative medicine can be classified into five major categories of practice:

- Whole medical systems
- Mind-body techniques
- Biologically based practices
- Manipulative and body-based therapies
- Energy therapies

Somatic work and practice as well as somatic therapy are complimentary AND alternative to conventional talk therapy and is used to support a variety of mental and physical health issues.

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Somatic Definitions and Other Key Terms

- Integrative

Integrative = a combination of modalities (fields and techniques); an inclusive approach.

The term integrative aims to unify separate things. In traditional medicine it is often referred to as combining allopathic and complementary therapies. As it applies to the modality and practice of Integrative Somatic Practitioners it is combining different somatic tools and techniques drawn from numerous modalities to support clients achieving mind-body wellbeing, increased emotional wellness, and optimizing resiliency.

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Somatic Definitions and Other Key Terms

- Holistic

Holistic = characterized by comprehension of the parts of something as intimately interconnected and explicable only by reference to the whole. Characterized by the treatment of the whole person, taking into account mental and social factors, rather than just the physical symptoms of a disease. Incorporating the concept of holism, or the idea that the whole is more than merely the sum of its parts, in theory or practice.

Holistic refers to the WHOLE PERSON, mind, body, heart, and spirit! We need to develop health and self-care for our whole selves to be healthy and well. Holistic or whole-person health is health & wholeness (and balance) in the four bodies or systems that comprise who we are. The mind or mental system is the area of thought life, patterns, and self-image. The body or physical system is our physical health and includes the things we create tangibly in our lives. The heart or emotional system is our emotions and relationships (both with self and others). The spirit or spiritual system is our self-development and relationship with God/energy/higher self and spiritual life.

Dr. Rachel Dew,
DNM, PhD

Somatic Definitions and Other Key Terms

- Holistic

Holistic health occurs when there is health in all four systems within a person. This wholeness is reflected both inside of a person as well as outside in what they create in the body and their lives around them.

- Wellness

Wellness = wholeness (harmony or balance) in the entire person; mental, emotional, physical and spiritual. Wellness is the quality or state of being healthy in body and mind, especially as the result of deliberate effort. (We add the mind and body model to this and include emotional and spiritual.)
An approach to healthcare or healing that emphasizes preventing illness and prolonging life, as opposed to emphasizing treating diseases.

Dr. Rachel Dew,
DNM, PhD

Somatic Definitions and Other Key Terms

- Holistic

Wellness and balance go hand in hand. You cannot have one without the other. Find balance (or harmony and wholeness) you will find wellness and vice versa. All things in balance!

But what is wellness exactly? Wellness for one is not a catch-all. Different people have different needs and therefore we encourage, support, and move towards holistic wellness. Wellness is an ever-moving target and moving towards it is both an art and a science.

I describe wellness as intentionality and actions that lead to wholeness (health) in the mental, emotional, physical, and spiritual systems within a person. Wellness takes intentionality: (daily) time, energy, thoughts, actions, habits, and choices! This leads towards balance. In somatic work, supporting your clients to optimize balance is a key component of their healing journey.

Dr. Rachel Dew,
DNM, PhD

Somatic Definitions and Other Key Terms

- Homeostasis

Homeostasis is the state of being well or in a state of optimal wellbeing. This is a natural state and the state that the human body is designed to be in. When something causes the body to shift OUT of homeostasis it moves towards un-wellness, illness, injury and disease. The body's natural design is to always be working towards regaining a state of homeostasis. This is what rest produces and what the goal of the immune system assists with. It is defined as: the tendency toward a relatively stable equilibrium between interdependent elements, especially as maintained by physiological processes.

According to Science America, homeostasis is 'the tendency toward a relatively stable equilibrium between interdependent elements, especially as maintained by physiological processes. In biology, homeostasis is the state of steady internal, physical, and chemical conditions maintained by living systems. This is the condition of optimal functioning for the organism and includes many variables, such as body temperature and fluid balance, being kept within certain pre-set limits.'

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Somatic Definitions and Other Key Terms

- Homeostasis

https://www.scientificamerican.com/article/what-is-homeostasis/

'Homeostasis, as currently defined, is a self-regulating process by which biological systems maintain stability while adjusting to changing external conditions. This concept explains how an organism can maintain more or less constant internal conditions that allow it to adapt and to survive in the face of a changing and often hostile external environment. Our awareness of homeostasis has slowly emerged over the centuries and has become the central organizing tenet of physiology. If one does not understand this self-regulating process, then it is not possible to comprehend fully the function of the body in health and in disease. The disruption of homeostatic mechanisms is what leads to disease, and effective therapy must be directed toward re-establishing these homeostatic conditions, working with rather than against nature. In the following sections, the evolution of our understanding of homeostasis will be described and the role of physiological regulation and dysregulation in health and disease will be evaluated.'

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Somatic Definitions and Other Key Terms

- Homeostasis

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7076167/

'When we are at ease, our bodies work efficiently, our minds settle, and space opens up for us to connect to our intuition, creativity, and sense of connectedness.' — *Tara Stiles*

- Trauma definitions

The Oxford dictionary defines trauma as 'a deeply a deeply distressing or disturbing experience, or in medicine as physical injury. Therefor a trauma or traumatic event can be anything. However, two different people can experience the same trauma or traumatic event and not personally identify with it or experience it as trauma.

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Somatic Definitions and Other Key Terms

- Trauma definitions

The American Psychological Institution defines trauma as 'an emotional response to a terrible event like an accident, rape, or natural disaster. Immediately after the event, shock and denial are typical. Longer term reactions include unpredictable emotions, flashbacks, strained relationships, and even physical symptoms like headaches or nausea.
https://www.apa.org/topics/trauma

"Being traumatized means continuing to organize your life as if the trauma were still going on—unchanged and immutable—as every new encounter or event is contaminated by the past."
— Bessel A. van der Kolk, The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma

'Since we store our memories physically in our body, we are depositing our trauma physically in our body."
— Kenny Weiss, Your Journey to Success: How to Accept the Answers You Discover Along the Way

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DNM, PhD

Somatic Definitions and Other Key Terms

- The four systems

There are four systems of self—mental, emotional, physical, and spiritual. They are all interconnected. They all comprise of who we are and they all affect one another. The definitions for those are:

Mental System – this is our thought life, self-perception, and thought patterns. This is also our conscious mind.
Emotional System - this is our feelings, our emotions, and our relationships with ourselves and others.

- Physical system or body

The physical system or body is our physical body, our health, wellness, and the physical things we have or do not have in our lives. It is also the things that we create tangibly in our life like debt or a messy car.

- Mental system or mind

The mind or mental system is the area of thought life, patterns, and self-image.

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Somatic Definitions and Other Key Terms

- Emotional system or heart

The heart or emotional system is our emotions and relationships (both with self and others).

- Spiritual system or spirit

The spirit or spiritual system is our personal/self-development, our true self , our connection to energy, God, source, the divine nature, whatever your client defines that as. A religion or a spiritual practice is something one can do to increase connection and balance within the spiritual system, but it is not the spiritual system itself. The spiritual system also is the connection to the collective conscience and our spiritual life.

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Somatic Definitions and Other Key Terms

- Embodiment

"Embodiment describes the experience and process of fully inhabiting your skin in such a way that your thoughts, actions, feelings, and intentions find a cohesive expression through your body. It is when you unequivocally exhibit and represent that thing you are describing. When we say someone is the embodiment of grace, we might be referring to the way they are inhabiting their movements, speech, and qualities of life. Embodiment is how you take your insides and show them on your outside. Embodiment looks like allowing life to impact you and expressing that impact in clear ways. It is about feeling your own aliveness in your skin through sensations as you move through the world. Embodiment is about staying present internally while experiencing life."- from The Somatic Therapy Workbook by Livia Shapiro

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Somatic Definitions and Other Key Terms

- Grounding

'Grounding is a self-soothing skill to use when you are having a bad day or dealing with a lot of stress, overwhelming feelings, and/or intense anxiety. Grounding is a technique that helps keep you in the present and helps reorient you to the here-and-now and to reality.' https://www.unh.edu/pacs/what-grounding

Merriam Webster's definition of being grounded is 'mentally and emotionally stable **:** admirably sensible, realistic, and unpretentious'. https://www.merriam-webster.com/dictionary/grounded

- **Healing the total self**

'Healing the Total Self' is a book written by Dr. Rachel Eva Dew, DNM, PhD. and is required reading for the ISPC. In this lesson we will go over some of the foundational information from that text, however, reading the full book both pre-frames many of this information as well as greatly expands to the application of these concepts.

Dr. Rachel Dew,
DNM, PhD

SOMATIC FOUNDATIONS –

- SPC Welcome & Course Guidelines

Dr. Rachel Dew,
DNM, PhD

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Welcome to the Integrative Wellness Academy

SPC – Somatic Practitioner certification course –

Upon successful completion of this course, students will be able to:

- Effectively work with clients in-person or virtually around the world
- Effectively apply this material to somatic practitioner services in private practice
- Be certified through IWA as a Somatic Practitioner
- Use the following initials after your name: CSP (Certified Somatic Practitioner)

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Welcome Continued –

Mental health practices have moved significantly beyond talk therapy (psychotherapy). Many different forms of complementary and alternative healing practices are rising in:

a. Awareness
b. Efficacy
c. Popularity

Somatic therapy practitioners as well as Integrative Somatic Practitioners use mind-body exercises and other physical techniques to help clear and release stuck negative emotions, traumas, and stress within the mind-body that negatively affects a client's physical and emotional wellbeing. Practitioners of somatic therapy address what they see as a split between the body.

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‘Somatic psychotherapy is a unique therapeutic approach that embraces the interconnection between the body, emotions, cognition, and sense of self. It is applied in the treatment of psychological and physical responses to trauma and post-traumatic stress disorders, as well as in responding to a vast range of life issues including depression, anxiety, and attachment disorders. Somatic approaches draw from scientific evidence that feeling, sensation, expression, movement, and emotions are embodied through the course of development, in patterns impacting how we function including how we relate to ourselves and others. AUSB’s highly experiential learning environment offers specialized training in addressing trauma-related symptoms, including Post Traumatic Stress Disorder (PTSD)’. – Antioch University

Somatic psychotherapy is a very different modality than the somatic work conducted by Integrative Somatic Practitioners. Unfortunately, within the expanding industry of somatic work the lanes of practice are often not communicated clearly and can leave both practitioners and their clients unclear about the services, benefits, and ethical scope of practice.

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We will outline this in great detail later within the course. Somatic psychotherapy is somatic work combined with talk therapy and requires mental health training and licensure in psychology, social work, or other forms of licensed therapy. If you are taking this course and you are a licensed therapist, you will be able to offer Somatic psychotherapy after successful completion of the ISPC and being certified through Integrative Wellness Academy. If you are a certified life coach, you can also integrate in Somatic work into your coaching practice. If you are a body worker, fitness trainer, nurse, or other health/wellness practitioner you too can also integrate somatic work into your practice. If you are not certified in any other modalities, you will be able to practice as an Integrative Somatic Practitioner offering the services, techniques, and exercises that you have learned within this course once you have successfully completed the ISPC and gained certification through IWA as an Integrative Somatic Practitioner.

As a certified Integrative Somatic Practitioner, you can legally practice world-wide, both in-person as well as virtually. The ISP certification can be practiced as a stand-alone business or can be easily integrated into any mental health, life coaching or body work practice. that will transform your business! Certified Somatic Practitioners help their clients gain freedom, peace of mind as well as grounded balanced approach to their lives and daily stressors.

Dr. Rachel Dew,
DNM, PhD

Disclaimer:

Integrative Wellness Academy (IWA) or Dr. Rachel Dew specifically disclaim any responsibility for any liability, loss, or risk, personal or otherwise, which is incurred as a consequence, directly or indirectly, of the use and application of any of the content of this curriculum. Although every precaution has been taken in the preparation of this material, the instructor and IWA assume no responsibility for errors or omissions.

The information in this course and the modality and practice of Integrative Somatic work is not intended to specify a means of diagnosing, treating, curing, or preventing physical or mental illness. It is not a substitute for treatment by a qualified medical or mental healthcare professional who should always be consulted before beginning any complementary and alternative health program. Finally, IWA, the instructors, publisher, author, and other practitioners referenced in this course expressly disclaim all responsibility for any liability, loss, or risk, personal or otherwise, which is incurred as a consequence, directly or indirectly, of the use, effectiveness, safety, or application of any of the procedures, treatments, therapies or recommendations mentioned herein.

Dr. Rachel Dew,
DNM, PhD

Disclaimer:

Somatic work is not mental health therapy and is not somatic therapy, it is also not a replacement for mental health or medical care. It is a complimentary and alternative mind-body modality that supports healing.

The material taught within this curriculum is by no means founded in one person or one modalities brilliance. It is an integration, a collection of many different wisdoms, of many different forms of somatic work and mind-body healing techniques that are rooted in numerous indigenous groups, Ayurvedic and Chinese medicine, findings and research based in western psychology, therapeutic yoga, functional fitness, and physical therapy and more.

As integrative somatic practitioners it is important to integrate versus appropriate. We do this by honoring the origins of such wisdoms, citing the source/origin, and by the sharing of the wisdom with our clients.

Dr. Rachel Dew,
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“Health is a state of complete mental, social and physical well-being, not merely the absence of disease or infirmity.” – World Health Organization, 1948

“The doctor of the future will give no medicine but will instruct his patients in care of the human frame, in diet, and in the cause and prevention of disease.” – Thomas Edison

“The soul always knows what to do to heal itself. · “We are not meant to stay wounded” – Carolyn Myss

“Where doe the body end and the mind begin? Where does the mind end and the spirit begin? They cannot be divided as they are inter-related but different aspects of the same all-pervadingdivine consciousness.’ – B.K.S. Iyengar

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‘In brief tranquil moments when the senses are relaxed and responsive, when the heart is easy and the mind is light, we can hear the voice of the silent space speaking…Awareness responds, and the blessings of healing and knowledge flow forth’ – Tarthang Tulku

‘Somatic practices are about getting to know ourselves more intimately; entering a safe and informed practice that responds to our ever-changing needs as dynamic organisms; reclaiming the ability to make our own choices about our bodies. Even patterns that were once helpful can become hurtful if we aren’t listening to what they are doing to us and if we don’t give them permission to change.’ – Yoga Anytime

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Meet Your Instructor –

Rachel Eva Dew, DNM, PhD

- Doctor of Natural & Functional Medicine, PhD in Integrative Medicine, Transformational Coach, International Speaker, Author, Founder & Head Instructor at Integrative Wellness Academy

- Dr. Rachel is an international speaker, self-development author, thought leader and teacher in integrative wellness, self-development and full human potential technologies. She is founder and head instructor for the Integrative Wellness Academy (IWA) where she trains and certifies students as integrative life coaches and alternative healing practitioners, in order to help people, transform their own lives and the lives of their clients. Her integrative approach uniquely helps clients make changes at a deeper level for more lasting changes.

Dr. Rachel Dew,

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Meet Your Instructor –

Rachel Eva Dew, DNM, PhD

- In addition to her doctorate and PhD., Dr. Rachel is certified in over 20 healing modalities that support her integrative approach to life coaching, self-development, and integrative wellness. She is also board certified through the Association for Integrative Psychology as a practitioner of Neuro-Linguistic Programming (NLP), master practitioner of NLP, and clinical Hypnotherapist.

- Dr. Rachel is additionally trained and certified in many body centered healing practices such as yoga, therapeutic yoga, Thai massage, Reiki, sports therapeutics, personal training, group fitness and Transformational Kinesiology. She is also certified Brain Health Coach through the Amen Clinic.

Dr. Rachel Dew,

DNM, PhD

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COURSE OUTLINE –

Certification Requirnments

Required Coursework –

Course requirements: Complete all classes (40 hours), Complete course assignments (consisting of 10 practice hours working on yourself), Pass online exam, Complete practicum (practicum consists of two practice sessions, a full intake session/initial visit as well as a full somatic session (approximately 4 hours).

You will work with another IWA student as your volunteer client for your practicum). In totality the certification course takes an average of 55-60 hours to complete. You will have up-to 6-months to complete the required coursework to gain certification.

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COURSE OUTLINE –

Certification Requirnments Continued

Assignments –

- Practice each technique using the handouts on yourself and answer questions within your **Course Assignment document**

- Read Healing The Total Self and write book report on the book and what you learned from it as well as how you believe the information applies to the work of a Somatic Practitioner. The book report must be a minimum of one page.

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COURSE OUTLINE –

Certification Requirnments Continued

Exam –

- Take exam online (located at the end of the online course)

Practicum –

- Complete practicum (practicum consists of two practice sessions, a full intake session/initial visit as well as a full somatic session (approximately 3-4 hours). Submit your session notes for grading along with the Somatic Plan you create with your client by uploading you documents into the assignment upload area inside the online course.

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COURSE OUTLINE –

Guidelines

1. Be sure to add info@iwacoaching.com to your contacts so that our emails do not accidentally go into your junk folder.

2. Join the student Facebook group here:

   https://www.facebook.com/groups/498737875599154

   We use this group to post announcements, allow you to connect with other students for study and practice partners as well as post questions for instructors. If you ever have the need to speak with an instructor for more in depth support you can schedule a call by using the link below:

   https://calendly.com/iwacoaching/15min?month=2022-10

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COURSE OUTLINE –

Guidelines Cont.

3. The course is designed in a learn-do-practice model

4. View ALL classes in order.

5. Complete all assignments before moving on to the exam and practicum. You will be your own first client and practice on yourself. This is designed to move the intellectual understanding deep into the body as experiential knowledge. Assignments can be uploaded into the ASSIGNMENTS area in your online course.

6. Complete your final exam online and then move on to your practicum.

7. Conduct your practicum following the practicum guidelines and requirements using another IWA student as your volunteer client. You can post a request for a volunteer client within the private student Facebook group.

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COURSE OUTLINE –

Guidelines Cont.

8. Exam & Practicum

- The exam is not timed, and it is multiple choice. If you do not pass it the first time you may retake the exam after 24-hours again.

- The practicum consists of two practice sessions, a full intake session/initial visit as well as a full somatic session (approximately 4 hours). You will need to follow the intake session structure you learn within this course for your first session and conduct at least 1-somatic technique at the end of your first session. Your second practicum session (using the same volunteer client) you will use numerous somatic techniques and create an action plan for that client (see the downloads and handouts section in Lesson One for the full assignment breakdowns and practicum guidelines.

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REQUIRED READING & CONTINUED EDUCATION –

All the books below are hyperlinked within the **recommended reading handout** within your course to where you can purchase them. There is only one required reading for the certification course, however it is recommended to read The Body Keeps Score as well. Additional recommended reading can be ongoing learning over time.

Many of these books are linked to Amazon, however we urge you to consider purchasing them from local, small business bookstores.

Required Reading –
Healing The Total Self by Dr. Rachel Eva Dew

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REQUIRED READING & CONTINUED EDUCATION –

Recommended Reading –

- The Body Keeps Score
- The Johns Hopkins Guide to Psychological First Aid RAPID Protocol
- Molecules of Emotion
- Somatic Psychotherapy Toolbox
- Nurturing Resilience
- Somatic Internal Family Systems Therapy: Awareness, Breath, Resonance, Movement & Touch in Practice
- Therapeutic Yoga for Trauma Recovery: Applying the Principles of Polyvagal Theory for Self-Discovery, Embodied Healing, and Meaningful Change
- The Therapeutic Yoga Kit: Sixteen Postures for Self-Healing through Quiet Yin Awareness
- Trauma Stewardship: An Everyday Guide to Caring for Self While Caring for Others
- The Body Awareness Workbook for Trauma: Release Trauma from Your Body, Find Emotional Balance, and Connect with Your Inner Wisdom Release Trauma from Your Body, Find Emotional Balance, and Connect with Your Inner Wisdom

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REQUIRED READING & CONTINUED EDUCATION –

Additional Resources –

- The Healing Ritual Deck
  https://drracheldew.com/shop/the-healing-ritual-deck/

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SOMATIC FOUNDATIONS –

- **Somatic Definitions and Other Key Terms**

When the central nervous system is calm and safe, the mind becomes clearer. Life becomes more effectively lived. Thriving becomes possible. Everything that shows up in the physical body is feedback. The body is always talking to us, it is our job to learn to listen, honor and respond. The Somatic Practitioner Certification Course trains and equips you to help people more effectively deal with stress, anxiety, depression, PTSD, trauma, and a number of other emotional and physical health issues.

Let's set some foundations through key terms and definitions you will use within your practice:

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- **Somatic Definitions and Other Key Terms**

  - Somatic

Somatic is pronounced: so·mat·ic sō-ˈma-tik

"Somato" refers to all the soft tissues of the body, including muscles, connective tissues, and organs. Soma means body in Latin, so most simply put, somatic means 'of the body'.

According to the Merriam Webster Dictionary, the definition of Somatic is -

: of or relating to the wall of the body

: of, relating to, or affecting the body especially as distinguished from the germplasm. Interestingly, GERMPLASM is defined as germ cells and their precursors serving as the bearers of heredity and the genetic material of germ cells**:** GENES

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- Somatic Cont.

You will be learning a lot about heredity and genes as it relates to the passing forward of mutations on the genes and DNA expression based on past family traumas, including chronic stress.

Ironically, the example that they use of the word ‘somatic’ in a sentence is: a *somatic* disorder that was once thought to be “all in the patient's head”. Unfortunately, this is often still the reality of many people’s experiences when they express symptoms to a medical doctor or even many mental health practitioners which is one of the many reasons that somatic work is gaining popularity in practice and market demand.

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- Somatization

Somatization is the word used to describe when emotional distress is expressed in the physical body through physical symptoms. Experiencing some levels of somatization are normal, natural and part of everyday life such as a racing heart, muscles becoming sore or tight when you experience stress or tension and even the feeling of uneasiness in your stomach when you feel anxious or nervous.

In a white paper published in the National Library of Medicine for Harvard Psychiatry Review stated that, 'Ever since people's responses to overwhelming experiences have been systematically explored, researchers have noted that a trauma is stored in somatic memory and expressed as changes in the biological stress response. Intense emotions at the time of the trauma initiate the long-term conditional responses to reminders of the event, which are associated both with chronic alterations in the physiological stress response and with the amnesias and hypermnesias characteristic of posttraumatic stress disorder (PTSD).

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- Somatization Cont.

Continued physiological hyperarousal and altered stress hormone secretion affect the ongoing evaluation of sensory stimuli as well. Although memory is ordinarily an active and constructive process, in PTSD failure of declarative memory may lead to organization of the trauma on a somatosensory level (as visual images or physical sensations) that is relatively impervious to change.'

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- Somatic memory

Somatic memory, also referred to as body memory in its simplest terms is a memory being stored not only within the brain memory but also the body memory. Many body workers, energy healers and mental health therapists explain this phenomenon as memories being stored in fascia (the thin casing of connective tissue that surrounds and holds every organ, blood vessel, bone, nerve fiber and muscle in place) or musculature (the muscles of all or a part of the animal body). However, these somatic memories can be experienced as feeling like they are within the organs, organ systems and even skeletal structure as well.

Somatic or body memory is the concept that the body itself can store memories, as opposed to only the brain. This concept has begun to gain notable attention in the field of research and study of cellular memory. Cellular memory is a much more expansive understanding of somatic memory stating that every cell in our bodies hears, listens, and remembers.

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- Somatic memory Cont.

Somatic memory is also sometimes referred to as State Memory. However, 'state' refers to the state of something triggering somatic or body memory.

Dr. Joe Muscolino cited the work of Noa Logan Klein who wrote a PhD Thesis titled "Loving Touch: Therapeutic Massage, the Socialization of the Body, and the Healing of US Culture" 'at UC Santa Barbara in 2010 and described that in psychology studies, memories of traumatic events, because of their high emotional charge, are more likely than ordinary memories to be "stored in a state-dependent fashion" as implicit somatic memories, meaning that they consist of sensation, affect, behavior, or images that are difficult or impossible to verbalize, can be forgotten for long periods of time, and can also be quickly and vividly recalled given the appropriate state or stimulus. This can be referred to as state-dependent memory. When the state prompted by external stimuli matches the bodily state at the time of memory encoding, this evokes "state-dependent" recall, which can be involuntary and, in the case of traumatic memories, can be extremely disturbing.

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- Somatic memory Cont.

This memory recall is also related to our experience, at one time or another of experienced state-dependent sensory-based memory recall triggered by a song, taste, or smell. Hearing a memorable song or smelling a familiar aroma can trigger strong emotions and sensations—somatic memories—associated with specific events in one's life. The so-called state-dependent recall can also be triggered by bodily states such as physiological arousal (heart rate, breathing patterns), emotional states, and even physical postures.'

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- Somatics

"Somatics is the study and practice of exploring and understanding the fabric of your soma through your internal awareness." - from The Somatic Therapy Workbook by Livia Shapiro

Somatics describes any practice or modality that uses the mind-body connection to help a person connect to their internal self or internal landscape in order to listen to signals the body sends about areas of pain, injury, discomfort, or imbalance.

A few examples within the Somatics fields are yoga, somatic massage, Integrative Somatic Practitioners, Somatic Therapy, Somatic Massage Therapists. Somatic practices help people to access more information about the ways they store and experience memories, stress, stuck emotions, and past situations (like trauma) in their body.

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- Somatics Cont.

‘Somatics is a field within bodywork and movement studies which emphasizes internal physical perception and experience. The term is used in movement therapy to signify approaches based on the soma, or "the body as perceived from within", including Skinner Releasing Technique, Alexander technique, the Feldenkrais Method, and Rolfing Structural Integration.[3] In dance, the term refers to techniques based on the dancer's internal sensation, in contrast with "performative techniques", such as ballet or modern dance, which emphasize the external observation of movement by an audience. Somatic techniques may be used in bodywork, psychotherapy, dance, or spiritual practices.’

While ‘somatics’ is the field, the actionable services offered within an Integrative Somatic Practitioners practice would qualify as ‘somatic work’.

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- Somatic Work

"Somatic practices include movement and meditative techniques that invite you into a deep awareness of what it feels like to be inside your own skin as you inhabit it, whether in motion or in stillness. Somatic practices develop your embodiment and awareness--your proprioception, how your body moves in space, and your interoception, the experience of your body's internal sensations and movements." - from The Somatic Therapy Workbook by Livia Shapiro

Somatic work is when what we as practitioners put into action. It is all of the tools, techniques and approaches we either apply with clients via hands on techniques, through education and re-education, teaching of exercises and techniques for independent client applications and/or incorporated into classes.

Integrative Psychotherapy defines somatic work as ": helping the body re-negotiate events on a body-based level so you can experience relief. This is because past events get trapped in the body and play themselves out with intrusive images, thoughts, tension, panic, unhealthy relationships and a feeling of sadness or despair.

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DNM, PhD

- Somatic Practices

Somatic practices encompass a series of movement forms or techniques that can be drawn together through their shared focus on body awareness through reflection on movement habits, expanding movement capacity, minimizing, or relieving pain and developing self-directed or guided personal movement styles. This would be a series of tools, techniques that one might use in their somatic work – an example would be an entire series of yoga poses, a series of somatic techniques for bodywork or a series of somatic tools and techniques used within a session or series of sessions in a structure.

The term 'somatic practices' can also be used similarly to the terms 'self-care practice', 'spiritual practice' or 'mindfulness practice'. A client can develop their own somatic practice based on what they learn working with you. This practice can be the work you do solely together within sessions but would ideally also be practiced within their daily routines and integrated into their lifestyle.

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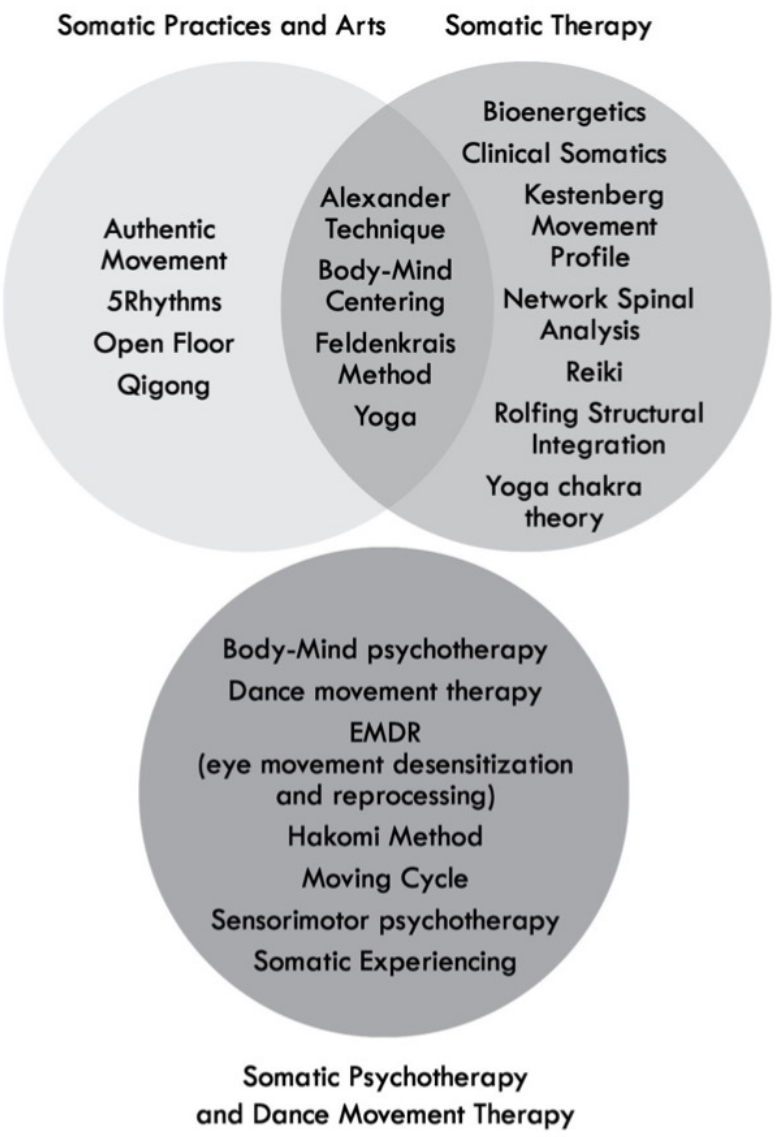
- Somatic Practices



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- Somatic Therapy

A recent article in Psychology Today gives a wonderful and clear explanation and definitions of somatic therapy also known as somatic psychotherapy, 'Practitioners of somatic therapy believe a person's thoughts and feelings can impact their physical well-being and use mind-body exercise to help release pent-up tension. While greater research is still needed, there is evidence that finds benefit to somatic therapy. Rather than just talk about them, somatic therapists guide patients to focus on their underlying physical sensations. From there, the mind-body exercises may include breath work, meditation, visualization, massage, grounding, dance, and/or sensation awareness work.

In addition to talk therapy, somatic therapy practitioners use mind-body exercises and other physical techniques to help release the pent-up tension that negatively affects a patient's physical and emotional wellbeing. Practitioners of somatic therapy address what they see as a split between the body'. As mentioned previously, somatic psychotherapy is a very different modality than the somatic work conducted by Integrative Somatic Practitioners.

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- Somatic Therapy Cont.

Unfortunately, within the expanding industry of somatic work the lanes of practice are often not communicated clearly and can leave both practitioners and their clients unclear about the services, benefits, and ethical scope of practice. Somatic psychotherapy is somatic work combined with talk therapy and requires mental health training and licensure in psychology, social work, or other forms of licensed therapy.

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- Somatic Massage

While all forms of massage can have somatic benefits and release tension, stress and even stuck emotions within the body, somatic massage therapy focuses on areas of the body in connection to pain and chronic pain that is further linked or rooted in emotional pain or trauma and then applies physical techniques for releasing and encouraging healing.

- Somatic touch

Somatic touch can be a singular touch or a series of somatic touches. Somatic touch can be performed as a stand-alone hands-on modality and/or within somatic work or practices. 'Somatic touch was developed to release the physical and emotional trauma stored deep in the body and regulate the nervous system and is used for any type of trauma, from abuse in childhood to coping with illness.' Somatic touch can also be paired with counseling, energy work, yoga, meditation, and other somatic techniques'

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- Somatic Interventions

Any intervention is the action or process of intervening. Somatic intervention means the action or process of intervening in stored somatic or body memories that are causing unwanted physical symptoms. This may include mindfulness or meditation practices, all the somatic techniques you will be learning within this course, or the use of safe touch between a somatic practitioner and their client. Somatic interventions may also include practices such as EMDR, tapping, ECM, yoga therapy, or expressive movement to name a few.

- Somatic Symptom Disorder

According to the Mayo Clinic, 'Somatic symptom disorder is characterized by an extreme focus on physical symptoms — such as pain or fatigue — that causes major emotional distress and problems functioning'.

'Somatic symptom disorder is diagnosed when a person has a significant focus on physical symptoms, such as pain, weakness, or shortness of breath, to a level that results in major distress and/or problems functioning. The individual has excessive thoughts, feelings and behaviors relating to the physical symptoms.'

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- Somatic symptoms in depression

Somatic symptoms are often present in connection to depression. These can range from exhaustion, loss of or limited energy and body aches and pains. Within a white paper entitled 'Somatic symptoms in depression', Hans-Peter Kapfhammer, Dipl Psych, MD, PhD explains somatic symptoms in depression in a very useful and tangible way -

'Both painful and nonpainful somatic symptoms essentially characterize clinical states of depressive mood. So far, this well-established psychopathological knowledge has been appreciated only insufficiently by the official diagnostic sys-terms of the Diagnostic and Statistical Manual of Mental Disorders, 4th edition, Text Revision (DSM-IVTR) and the ICD-10 Classification of Mental and Behavioral Disorders. Clinical Descriptions and Diagnostic Guidelines (ICD-10). From a perspective of primary care services, this unmet diagnostic need is deplorable, as the main mode of presenting a depression is by reporting somatic symptoms. This somatic form of presentation, however, significantly contributes to low rates of recognition in primary care.

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- Somatic symptoms in depression cont.

A diagnostic challenge may be seen in the differentiation of a depression with prevailing somatic symptoms from anxiety, somatoform disorders, and medical conditions. When somatic symptoms, particularly painful physical conditions, accompany the already debilitating psychiatric and behavioral symptoms of depression, the course of the illness may be more severe, implying a higher risk of early relapse, chronicity suicide, or mortality due to other natural causes, the economic burden increases considerably, the functional status may be hampered heavily, and health-related quality of life may be lowered dramatically. The neurobiological underpinnings of somatic symptoms in depression may guide more promising treatment approaches.'

Someone may be experiencing depression AND experience somatic symptoms BUT someone can also NOT be experiencing depression or be clinically depressed and experience somatic symptoms. Many times, somatic symptoms get either invalidated or clumped into symptoms associated with another mental health diagnosis.

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- Somatic symptoms in depression cont.

The truth is we must look at this from a different perspective! A more integrated and holistic perspective is needed, taking into account the whole person, mind, body, heart, spirit, energy and even the familial or genetic aspects too.

Recent research has disproven that clinical depression is a dopamine issue or chemical imbalance in the brain and validated that depression can be caused by a number of factors ranging from emotional, genetic issues and imbalances including gut health issues and hormone imbalances, lifestyle or social factors, significant life events AND food allergies, environmental and food toxins. All of which we will dive into extensively later within this curriculum.

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- Somatic Experiencing

'Somatic experiencing is a method of alternative therapy for treating trauma and stressor-related disorders like PTSD. The primary goal of SE is to modify the trauma-related stress response through bottom-up processing.' Somatic experiencing can sometimes be used interchangeably with somatic therapy.

- Complimentary & Alternative

The National Cancer Society defines complementary and alternative as: 'A term used to describe a medical product or practice that is used together with (complementary) or instead of standard medical care. Usually, less is known about most types of complementary and alternative medicine than about standard treatments, which go through a long and careful research process to prove they are safe and effective. Complementary and alternative medicine may include dietary supplements, megadose vitamins, herbal preparations, special teas, acupuncture, massage therapy, magnet therapy, spiritual healing, and meditation. Also called CAM'.

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- Complimentary & Alternative Cont.

The 'long and careful process' to prove efficacy and safety for any type of treatment, modality, medication, supplement, or other form of healing is typically conducted by pharmaceutically funded or other biased organizations. Natural, holistic and many complementary and alternative (CAM) care options have not been effectively or thoroughly studied because there is no financial benefit to researching them. This does not mean that research has not been done or that a CAM option is not safe or effective. What is not known is not known, that does not mean it is not safe or effective. Research thoroughly, including patient reported outcomes or 'antidotal' findings (evidence in the form of stories and information that people share about what has happened to them, of which conclusions are not supported by data yet).

John's Hopkins reports that CAM practices may include:
'Many different areas make up the practice of complementary and alternative medicine (CAM). In addition, many parts of one field may overlap with the parts of another field.

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- Complimentary & Alternative Cont.

For example, acupuncture is also used in conventional medicine. In the U.S., CAM is used by about 38% of adults and 12% of children. Examples of CAM include:

- Traditional alternative medicine. This field includes the more mainstream and accepted forms of therapy, such as acupuncture, homeopathy, and Oriental practices. These therapies have been practiced for centuries worldwide. Traditional alternative medicine may include:
  - Acupuncture
  - Ayurveda
  - Homeopathy
  - Naturopathy
  - Chinese or Oriental medicine’
- Body work and touch
- Diet and herbs
- External energy work
- Mindfulness and mind work (NLP, Biofeedback, hypnosis)
- Sensorial work (visualization, art, dance, movement)

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- Complimentary & Alternative Cont.

Complementary or alternative medicine can be classified into five major categories of practice:

- Whole medical systems
- Mind-body techniques
- Biologically based practices
- Manipulative and body-based therapies
- Energy therapies

Somatic work and practice as well as somatic therapy are complimentary AND alternative to conventional talk therapy and is used to support a variety of mental and physical health issues.

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- Integrative

Integrative = a combination of modalities (fields and techniques); an inclusive approach.

The term integrative aims to unify separate things. In traditional medicine it is often referred to as combining allopathic and complementary therapies. As it applies to the modality and practice of Integrative Somatic Practitioners it is combining different somatic tools and techniques drawn from numerous modalities to support clients achieving mind-body wellbeing, increased emotional wellness, and optimizing resiliency.

- Holistic

Holistic = characterized by comprehension of the parts of something as intimately interconnected and explicable only by reference to the whole. Characterized by the treatment of the whole person, taking into account mental and social factors, rather than just the physical symptoms of a disease. Incorporating the concept of holism, or the idea that the whole is more than merely the sum of its parts, in theory or practice.

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- Holistic Cont.

Holistic refers to the WHOLE PERSON, mind, body, heart, and spirit! We need to develop health and self-care for our whole selves to be healthy and well. Holistic or whole-person health is health & wholeness (and balance) in the four bodies or systems that comprise who we are.

The mind or mental system is the area of thought life, patterns, and self-image. The body or physical system is our physical health and includes the things we create tangibly in our lives. The heart or emotional system is our emotions and relationships (both with self and others). The spirit or spiritual system is our self-development and relationship with God/energy/higher self and spiritual life.

Holistic health occurs when there is health in all four systems within a person. This wholeness is reflected both inside of a person as well as outside in what they create in the body and their lives around them.

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- Wellness

Wellness = wholeness (harmony or balance) in the entire person; mental, emotional, physical and spiritual. Wellness is the quality or state of being healthy in body and mind, especially as the result of deliberate effort. (We add the mind and body model to this and include emotional and spiritual.)
An approach to healthcare or healing that emphasizes preventing illness and prolonging life, as opposed to emphasizing treating diseases.

Wellness and balance go hand in hand. You cannot have one without the other. Find balance (or harmony and wholeness) you will find wellness and vice versa. All things in balance!

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- Wellness Cont.

But what is wellness exactly? Wellness for one is not a catch-all. Different people have different needs and therefore we encourage, support, and move towards holistic wellness. Wellness is an ever-moving target and moving towards it is both an art and a science.

I describe wellness as intentionality and actions that lead to wholeness (health) in the mental, emotional, physical, and spiritual systems within a person. Wellness takes intentionality: (daily) time, energy, thoughts, actions, habits, and choices! This leads towards balance. In somatic work, supporting your clients to optimize balance is a key component of their healing journey.

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- Homeostasis

Homeostasis is the state of being well or in a state of optimal wellbeing. This is a natural state and the state that the human body is designed to be in. When something causes the body to shift OUT of homeostasis it moves towards un-wellness, illness, injury and disease. The body's natural design is to always be working towards regaining a state of homeostasis. This is what rest produces and what the goal of the immune system assists with. It is defined as: the tendency toward a relatively stable equilibrium between interdependent elements, especially as maintained by physiological processes.

According to Science America, homeostasis is 'the tendency toward a relatively stable equilibrium between interdependent elements, especially as maintained by physiological processes. In biology, homeostasis is the state of steady internal, physical, and chemical conditions maintained by living systems. This is the condition of optimal functioning for the organism and includes many variables, such as body temperature and fluid balance, being kept within certain pre-set limits.'

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- Homeostasis Cont.

'Homeostasis, as currently defined, is a self-regulating process by which biological systems maintain stability while adjusting to changing external conditions. This concept explains how an organism can maintain more or less constant internal conditions that allow it to adapt and to survive in the face of a changing and often hostile external environment. Our awareness of homeostasis has slowly emerged over the centuries and has become the central organizing tenet of physiology. If one does not understand this self-regulating process, then it is not possible to comprehend fully the function of the body in health and in disease. The disruption of homeostatic mechanisms is what leads to disease, and effective therapy must be directed toward re-establishing these homeostatic conditions, working with rather than against nature. In the following sections, the evolution of our understanding of homeostasis will be described and the role of physiological regulation and dysregulation in health and disease will be evaluated.'

'When we are at ease, our bodies work efficiently, our minds settle, and space opens up for us to connect to our intuition, creativity, and sense of connectedness.' — *Tara Stiles*

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- Trauma definitions

The Oxford dictionary defines trauma as ‘a deeply a deeply distressing or disturbing experience, or in medicine as physical injury. Therefor a trauma or traumatic event can be anything. However, two different people can experience the same trauma or traumatic event and not personally identify with it or experience it as trauma.

The American Psychological Institution defines trauma as ‘an emotional response to a terrible event like an accident, rape, or natural disaster. Immediately after the event, shock and denial are typical. Longer term reactions include unpredictable emotions, flashbacks, strained relationships, and even physical symptoms like headaches or nausea.

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- Trauma definitions cont.

"Being traumatized means continuing to organize your life as if the trauma were still going on—unchanged and immutable—as every new encounter or event is contaminated by the past."
— Bessel A. van der Kolk, The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma

'Since we store our memories physically in our body, we are depositing our trauma physically in our body."
— Kenny Weiss, Your Journey to Success: How to Accept the Answers You Discover Along the Way

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- The four systems

There are four systems of self—mental, emotional, physical, and spiritual. They are all interconnected. They all comprise of who we are and they all affect one another. The definitions for those are:

Mental System – this is our thought life, self-perception, and thought patterns. This is also our conscious mind.
Emotional System - this is our feelings, our emotions, and our relationships with ourselves and others.

- Physical system or body

The physical system or body is our physical body, our health, wellness, and the physical things we have or do not have in our lives. It is also the things that we create tangibly in our life like debt or a messy car.

- Mental system or mind

The mind or mental system is the area of thought life, patterns, and self-image.

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- The four systems Cont.
- Emotional system or heart

The heart or emotional system is our emotions and relationships (both with self and others).

- Spiritual system or spirit

The spirit or spiritual system is our personal/self-development, our true self , our connection to energy, God, source, the divine nature, whatever your client defines that as. A religion or a spiritual practice is something one can do to increase connection and balance within the spiritual system, but it is not the spiritual system itself. The spiritual system also is the connection to the collective conscience and our spiritual life.

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- Embodiment

"Embodiment describes the experience and process of fully inhabiting your skin in such a
way that your thoughts, actions, feelings, and intentions find a cohesive expression through
your body. It is when you unequivocally exhibit and represent that thing you are describing. When we say someone is the embodiment of grace, we might be referring to the way they are inhabiting their movements, speech, and qualities of life. Embodiment is how you take your insides and show them on your outside. Embodiment looks like allowing life to impact you and expressing that impact in clear ways. It is about feeling your own aliveness in your skin through
sensations as you move through the world. Embodiment is about staying present internally
while experiencing life."- from The Somatic Therapy Workbook by Livia Shapiro

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- Grounding

‘Grounding is a self-soothing skill to use when you are having a bad day or dealing with a lot of stress, overwhelming feelings, and/or intense anxiety. Grounding is a technique that helps keep you in the present and helps reorient you to the here-and-now and to reality.’

Merriam Webster’s definition of being grounded is ‘mentally and emotionally stable **:** admirably sensible, realistic, and unpretentious.’

Dr. Rachel Dew,
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- **Healing the total self**

'Healing the Total Self' is a book written by Dr. Rachel Eva Dew, DNM, PhD. and is required reading for the ISPC. In this lesson we will go over some of the foundational information from that text, however, reading the full book both pre-frames many of this information as well as greatly expands to the application of these concepts.

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- Healthcare Situation Analysis – The Era of Instant Gratification & Topical Treatment of Symptoms

Modern society has fallen prey to not only a limiting mindset, but a dangerous one. It is a mindset or paradigm that has ushered in an era of instant gratification and topical treatments of symptoms versus true, whole person healing (Drouin, 2014). Before we can fully understand the current state of affairs, we must reflect back to the old or ancient ways as described in my previous book, Playing Full Out, where I state that the idea of holistic, whole-person wellness/balance, has been around for centuries.

Many very old traditions, religions, and other cultural and philosophical models embraced the holistic concept thousands of years ago. Modern western culture and practice moved away from these original foundations and beliefs that relate to health, harmony, and happiness. The (new) western healthcare model was built upon only what was scientifically proven. This departure from ancient holistic and natural models began to make radical shifts in the approach to healing.

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Natural and holistic treatments were common practice for health and healing for thousands of years and were generally accepted approaches to 'care of the whole person' around the world. Ayurveda is but one example of such an approach and has been practiced in India for at least a millennia (Amit Goswami, 2004) however, some report its use as far back as 5,000 years ago (Lallanilla, 2015). Natural medicine in various forms continued to thrive and expand in its use and development in additional modalities and treatments.

In the mid 16th and 17th century, throughout Europe and in Germany, a new form of medicine began to gain popularity. This medicine was practiced by Natural Doctors who used natural elements such as water treatments, sunshine, healthy diets, and exercise to cure diseases of all kinds (Boyle, 1994).
Around 1796 Homeopathy was being developed, which was an alternative form of medicine that believed that the human body was capable of curing itself with the use of natural substances in very small doses (Drouin, 2014).

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Even with the track record throughout history of more natural approaches, these and other holistic based avenues for healing were quickly replaced with allopathic medications and treatments around the industrial era as severe infection was causing widespread illness and death (Mantri, 2008). People were desperate for a solution and when new allopathic medicine provided an instant or quick lifesaving fix with its antibiotics and other medications, suddenly things like strep throat and the flu were no longer deadly illnesses (American Academy of Pediatrics).

Quickly, allopathy became broadly accepted and is now the popular western medicine of the 21st century. As this occurred, a major paradigm shift occurred along with the departure from the ancient ways of medicine without much of a second thought, until now. As Sneha Mantri points out, *'Thus it is relevant for modern practice to examine the social and historical forces behind medicine's paradigm shift and what that shift means for the 21st-century patient-physician encounter'* (Mantri, 2008).

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The new adopted mind set was that only modern science could validate a treatment, thus science became the only benchmark for the validity of all health-related practices. As reported by The Reference Manuel on Scientific Evidence, '*scientific and technical information has become increasingly important in all types of decision making,* (The Reference Manuel on Scientific Evidence, 2011). It is clear that scientific data and evidence has become the highest factor valued, even beyond the value of results.

Based on that benchmark, it made validating the natural and holistic approach to health and healing impossible because first, studies were not conducted because the scientific community did not deem them worthy of study. Secondly, until the more recent advancements through quantum physics, some of those ancient approaches were not able to be effectively studied through scientific methods. But they can be and have begun to be studied now, which I will dive into later.

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The American Holistic Health Association stated that, '*A holistic health education teaches the interconnection of mind, body, spirit and environment—just as it has for thousands of years*' (Share International, American Holistic Health Association, n.d.), yet this type of education was no longer taught within the modern allopathic medical educational institutions, thus furthering the divide in mindset and approach. Holistic practitioners of all kinds, *'believe in the ancient idea that healing is most effective when you consider the whole person, rather than focusing on specific illnesses, body parts or symptoms.*

As Socrates said in the 4th century B.C., 'the part can never be well unless the whole is well' (Chessick, 1992), and consider the paradigm of holistic health as '*a state of balance, not simply an absence of illness*' (Sartorius, 2006). Whereas the newer allopathic model, which we now consider the golden standard of health care in the western world, is the basis for the majority of medical training. This further led to the decrease of the old or ancient paradigms popularity and acceptance by the general public.

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Quickly natural and holistic medicine that had been practiced around the world for thousands of years fell by the wayside (Share International, American Holistic Health Association, n.d.). Many of the holistic and natural approaches became coined as 'pseudo-science' by many modern allopathic practitioners. Pseudo-science was thought of as 'voodoo science' and dismissed as invalid forms of achieving healing, health or wellbeing. Although some experts such as David Rothman professor at Columbia's Center for the Study of Science and Medicine warned against such invalidations when, on the subject of pseudo-science he proclaimed that, *'Indeed, it's worth remembering that theories we might scoff at today were once embraced by Americans from all walks of life'* (MacDougall, n.d.).

Enough experts agreed with the concept that all non-allopathic modalities and healing techniques were 'pseudo-science' to convince the general public of the same. That position then continued the shift even further towards allopathy and its' popularity within the general population.

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As medicine continued to march forward into the 21st century, patient's minds and bodies were approached from the 'outside-in' only, meaning their symptoms, not the inner root cause, were addressed. This ushered in the era of topical treatment of symptoms while core or root causes of these symptoms were left unresolved. What did this evolution lead to? This led to an over medicated, disconnected, and disempowered population that is a 'time bomb waiting to explode' according to documentarian, Joe Cross (Cross, 2015).

Worldwide, our current population is now experiencing obesity, depression, cancer, heart disease and many other debilitating illnesses at alarmingly higher rates than ever before. *'Globally, it's estimated that 100 million people across the world had any of the forms of cancer in 2017. This number has more than doubled since 1990 when an estimated 45 million had cancer.'* (Ritchie, n.d.).

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While reports that lifestyle and self-care might improve this, the allopathic model is still very far behind the much-needed reintegration of holism and natural approaches. In allopathic medicine, we have begun to see statements such as, *"the increasing cancer burden is due to several factors, including population growth and ageing as well as the changing prevalence of certain causes of cancer linked to social and economic development including diet, nutrition and physical activity. Adopting patterns of diet and physical activity which are less conducive to the development of cancer have the potential to reduce the cancer burden in the future,"* (Brown, n.d.), however, the holistic approach has not yet been adopted in practice.

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Within popular culture, people have been trained through the allopathic paradigm to reach for a pill to achieve an instant fix when a person is experiencing anything physically, mentally, or emotional uncomfortable. That pill removes the powerful feedback from the body, that comes in the form of symptoms, and allow the person to go on about their lives, a byproduct of which is *'we have seen an 85% increase in prescription medications in two decades'* (Carr, 2017).

According to a report published by AARP in 2005 the average American over the age of 40 was taking 4 different medications daily and further stated that, *'It is clear that Americans turn to prescription medications to help them with a wide range of physical and mental conditions'* (Linda L. Barrett, 2005). The results of this adopted mindset and paradigm has led to a longer life expectancy, BUT the sickest population in history. This is reflected in the following statistics, *'Fifty years ago, the leading cause of death in the United States was heart disease, as it is today, but the death rate was nearly three times higher — 559 deaths per 100,000 Americans in 1965 compared to 192 in 2014.*

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Incidence of cancer was lower in the 1960s, but today the survival rate is nearly 30 percent higher. Life expectancy in the U.S. was 68, meaning most adults didn't live much past retirement age. Today, the availability of more effective treatment has boosted life expectancy to nearly 80' (UCLA, 2017). But is this increased survival rate one that is providing years filled with optimal health, whole person wellness and the achievement of full human potential? No. It is one filled with illness, symptoms and medications treating symptoms topically.

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As medical advancements were made, simultaneously more and more people were treated with medications and allopathic medical procedures that addressed topical symptoms only. A staggering report by the Mayo Clinic states that, *'Nearly 70 percent of Americans are on at least one prescription drug, and more than half take two'* (Mayonewsreleases, 2013).

Furthermore, a study funded by the National Institute on Aging and The Mayo Clinic revealed that, *'Prescription drug use has increased steadily in the U.S. for the past decade. The percentage of people who took at least one prescription drug in the past month increased from 44 percent in 1999-2000 to 48 percent in 2007-08. Spending on prescription drugs reached $250 billion in 2009 the year studied and accounted for 12 percent of total personal health care expenditures. Drug-related spending is expected to continue to grow in the coming years, the researchers say'* (Mayonewsreleases, 2013).

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The more prescription drugs that have been given for treating symptoms only, the more this continued the cycle of only treating symptoms, because when a symptom is suppressed without resolving the core issue, the core issue will create more symptoms. Also, each medication given will have side effects that also creates more symptoms. This caused a rapid growth in the money-making machine of the health care industry. Meaning, the more people being treated, the more money the industry made. Thus, rewarding the health care industry for people being sick, not well (Drouin, 2014).

These medications are only meant to treat the symptom, not the root cause, that is what they are designed for as The Heart Foundation reports, *'Medicines can reduce your risk of heart attack, angina, stroke, or heart failure. They can help manage symptoms by controlling high blood pressure and high blood cholesterol'* (Heart Foundation, n.d.). Simply put, medications treat the symptoms of disease, not the cause of disease. Medications do not cure the root cause of disease of illness.

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Medication absolutely has its place, when necessary, yet the root cause should still be addressed. For example, if someone has bronchitis or an illness based on bacterial infection (but from a virus), medication such as antibiotics has the power to blast out the infection. However, that medication does not cure the root cause of the infection and the infection or other problems may occur.

With each medication there is a significant risk of side effects, to which a doctor will prescribe yet another medication to help with that symptom, this is referred to as the 'side-effect-cycle'. '*Side effects can happen with almost any medicine',* says Jim Owen, Doctor of Pharmacy and vice president of practice and science affairs at the American Pharmacists Association*, 'They're common with everything from birth control pills to cancer-fighting chemotherapy drugs'* (MaMillan, n.d.). Therefore, the patient arrives on the perpetual hamster wheel of simply treating symptom after symptom all the while never resolving the initial core issue or root cause.

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While this allopathic medical advancement did treated symptoms and was (and still is) often helpful as an emergency intervention, it fails to effectively address or resolve the root cause or to treat the whole person. The American Cancer Society reports that *'cancer survivors are at risk for recurrence of the original cancer or the development of a second primary (new) cancer. Even after treatment of the original cancer appears to have been effective, cancer cells may persist in the body and eventually grow to the point where they are detected either near the site of the original cancer or elsewhere in the body'*, and that *'In addition to improving disease outcomes, healthy behaviors may also improve survivor functioning and quality of life'* (American Cancer Society, 2014-2015).

This means that without a holistic approach, one that resolves the core issue or root cause of the illness, disease, and its symptoms, often reoccur. Often those reoccurrences come in the form of the same illness or disease, or other, more significant illnesses or diseases.

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So, there is the first clue as to how to get off of that hamster wheel of topically treating symptoms… healthy behaviors. Out of 106 medical schools *'only 40 schools required the minimum 25 hours (of nutritional education) recommended by the National Academy of Sciences. Most instructors (88%) expressed the need for additional nutrition instruction at their institutions'*, and furthermore felt that, *'the amount of nutrition education in medical schools remains inadequate'* (Kelly M Adams, 2008).

This idea of lifestyle contributing to illness and disease is newly being explored in allopathic medicine, however allopathic doctors and practitioners are not trained in prevention or in achieving true health, sustainable healing, and well-being. They are trained in the treatment of illness, injury, and disease, and furthermore, mostly its symptoms. So, where does this lead patients? It leads people to seek supplemental healing and alternative options. In other words, moving back towards ancient practices such as more natural approaches, approaches that address the whole person as well as newer quantum medicine based holistic and natural approaches.

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The paradigm for healing which solely treats symptoms, ignores the need to resolve the root causes and does not take the whole person into account is ineffective, and should be abandoned. This book reveals a new, more effective paradigm for healing which takes the whole person into account, and examines healing, optimal health and wellbeing or Whole Person Wellness (WPW) from the perspective of integrative quantum medicine and further proves that quantum medicine, as reflected through the Healing the Total Self Guide, facilitates self-healing.

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- **4 systems + energy system (flow), higher self, unconscious mind, higher self & collective unconscious**

The Systems of Self & A Holistic View

There is a powerful Kurdish saying, *'The root of all health is in the brain. The trunk of it is in emotion. The branches and leaves are the body. The flower of health blooms when all parts work together'* (Greenberg, 2013) this saying is a beautiful metaphor that reflects the concept of the interconnection between the systems of self.

Greg Anderson further clarifies the discussion on holism and integrating all systems of self by defining wellness as the complete integration of all bodies; mind, body, heart, soul as well as the awareness that every action and thought has an effect on our state of wellness or wellbeing. (Anderson, 1995) and furthermore, Jean Baptiste Moliere says that, *'The mind has great influence over the body, and maladies often have their origin there'* (Greenberg, 2013).

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One study in particular found that a person's state of mind can either speed up or slow down how fast they heal from an illness. This study looked at diabetes patients and found that those with the worst depression were the least likely to heal quickly from foot ulcers (Vedhara K1, 2010). Thus, the health, wellness and well-being in one system affects the others; lack of wellness or balance in one area also affects the others.

The mental-emotional-physical-spiritual connection began to recently increase in popularity through the mind, body, spirit 'wellness' movement that swept through popular culture and was reflected in billions of dollars in the sales of products, classes and practices. It was reported that, *'the global wellness economy is a $4.2 trillion market. The industry grew 12.8% from 2015–2017, from a $3.7 trillion to a $4.2 trillion market, nearly twice as fast as global economic growth (3.6%)'* (McGroarty, n.d.). As this movement integrated into popular culture in the form of 'wellness', science was also beginning to adopt the concept of the mind-body connection to a lesser degree based on the outcomes of research studies.

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The findings of this research to date validate what many different ancient traditions have believed and been practicing for years—the interconnectedness of all the different systems of self or putting holism into practice. The basic theory is that all of these systems make up each person and that all people (and all things within the universe) are interconnected and impact or affect one another.

With major medical influencers such as National Institute of Health reporting on the mind-body connection as being so valid that '*…there is no real division between mind and body because of networks of communication that exist between the brain and neurological, endocrine and immune systems*, this was a game changing step in beginning to shift the paradigm' (Brower, 2006). Segments of the population began readopting a holistic mindset that believed in the systems of self and their intimate interconnection, but again, this was part of the ancient philosophy of health that was being picked up, brushed off and reintegrated within popular culture.

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If you go backwards in time, you will find that many philosophies and cultures have always believed in, and healed people through, mental (mind), physical (body), emotional (heart), and spiritual (spirit/soul) connection and balance. Ancient Greek medicine was a mixture of theories that were a mixture of theories that were constantly expanding through new ideas and experiments or application. Many aspects of the human form were considered in ancient Greek medical practices—they intertwined the spiritual with the physical. Specifically, the theories and ideologies they pulled from included the individual's 'humors,' gender, geographic location, social class, diet, trauma, beliefs, and mind set (Brazier, 2018). The Native Americans also had a holistic approach and deeply believe and acted upon the interconnection of the mind, emotions, body, and spirit, including spirit as nature (Zimmerman, n.d.).

Therefore, Native American medicine is another model that values the holistic approach to the systems of self and is based on the understanding that man is part of nature, and that health is determined by balance within the systems. They believe that health and all things in life thrives *'when its complex web of interrelationships is honored, nurtured, and kept in harmony'* (What is Indigenous Medicine?, 2016).

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In addition, *'Native American philosophy recognizes aspects of the natural world that cannot be seen by the eye or by technology, but which can be experienced directly and intuitively. 'Intrinsically holistic to a degree conventional medicine is only beginning to conceptualize, Native American medicine addresses imbalance on every level of life, from the most personal inner life to the most overt behavior. Disease is not defined by physical pathology, but viewed from an expanded context that includes body, mind, spirit, emotions, social group, and lifestyle. Ayurveda medicine is a system of traditional Hindu medicine native to the Indian subcontinent.*

Contemporary practices derived from Ayurveda traditions are a type of alternative medicine. Balance is emphasized, and suppressing natural urges is considered unhealthy and claimed to lead to illness. Ayurveda names three elemental substances, the doshas (Vata, Pitta and Kapha), and states that a balance of the doshas results in health, while imbalance results in disease. Jungian Psychology further helped define interconnection.

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Jungian Psychology father, Carl Jung developed many integrative wellness theories on the connection between the spiritual body system and their connectedness and effect on the others. His work was also groundbreaking in identifying the conscious mind, unconscious mind, collective unconscious, and higher self/consciousness' (Zimmerman, n.d.).

This reveals that within the world there are multiple systems of self, and these systems range from physical body organ systems to energetic systems to elemental systems to mental and emotional systems. The quantum system of self within this text takes all of these into consideration and is organized through the quantum prospective.

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Quantum System

The Quantum systems of self were pioneered by Amit Goswami, PhD and taught by Dr. Paul Drouin. Its foundation is within the quantum medicine worldview and quantum health paradigm. This quantum system has the following bodies or aspects of self; bliss (or consciousness), supra-mental, mental, vital, and physical.

As Dr. Paul Drouin states, *'We have three individual bodies – physical, vital, and mental. Disease can occur due to the lack of balance and harmony in any and all of these bodies. And healing, likewise, would consist not of only restoring the structural malfunction of the physical but also functional malfunction of the vital and mental, if any. Second, in truth, although the archetypal (the supra-mental) world is not directly represented in the physical at this stage of our evolution, we can think of that entire world as a common body that we all share.*

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And finally, even consciousness (the bliss body) as a whole can be thought of as a limitless body for all of us to share. When we identify with this body, we experience wholeness…' and continues that, whereas allopathic or conventional medicine is *'physical body disease and healing. Vital body medicine is about healing vital body malfunction, malfunction of the vital correlates (the morphogenetic blueprints) of the organs, causing the malfunction of the physical organs'* (Drouin, 2014, p. E. location 116). This quantum system of self can be further understood by breaking down what each body is comprised of.

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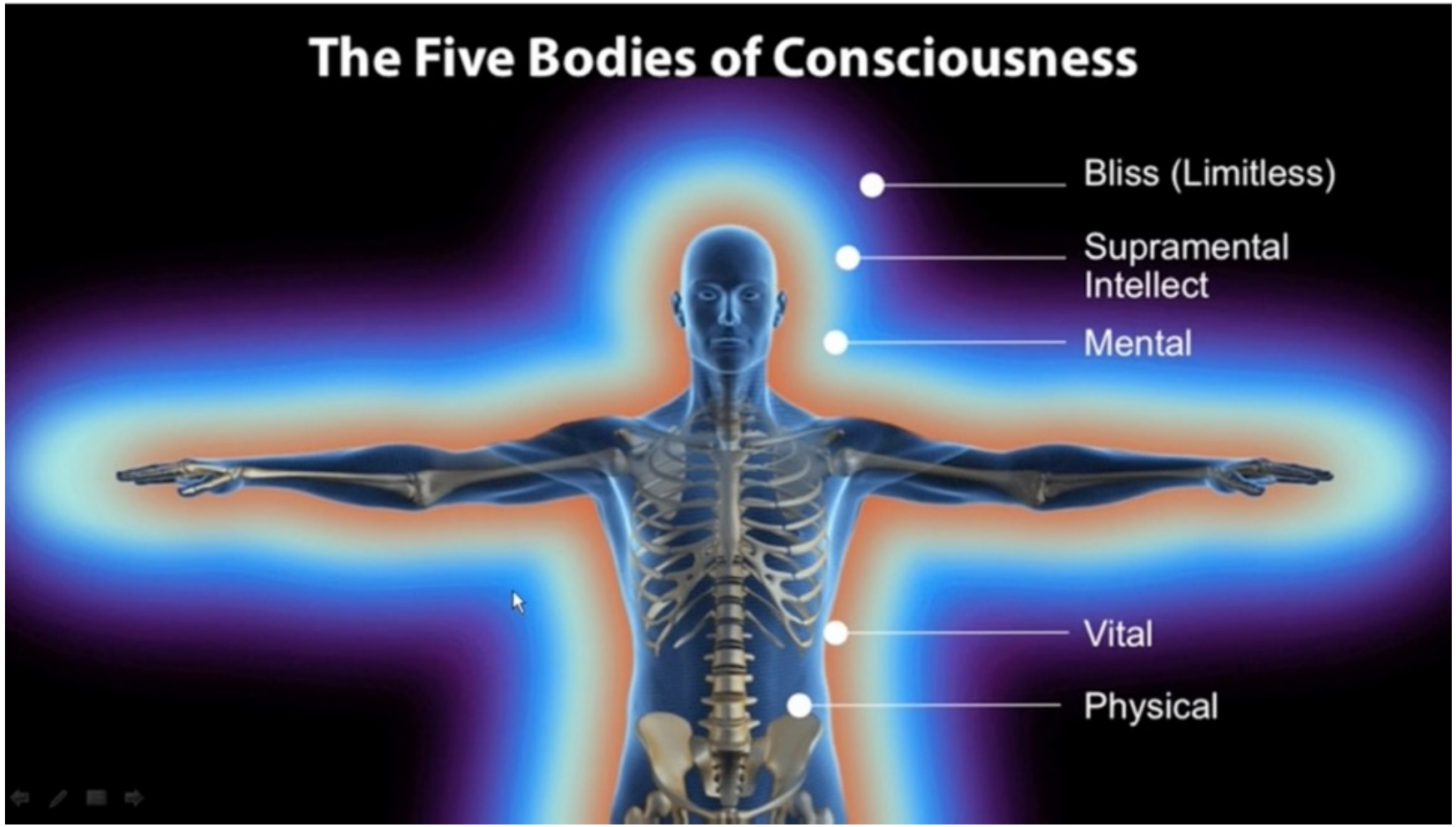

Figure 4. Quantum Universities Quantum System of Self

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Bliss Body /Consciousness

What is referred to as the bliss body has also been referred to as consciousness, energy, the Universe and even God. One of the Quantum Physics discoveries that support the validity of a bliss body is the Higgs Boson or as it has become known as, the God Particle, *'Higgs's idea was that the universe is bathed in an invisible field similar to a magnetic field. Every particle feels this field—now known as the Higgs field—but to varying* degrees' (Than, 2012), thus explaining the way that we may experience this bliss body.

Supra-Mental Body

The supra-mental being (or body) is the para-conscious mind, which Jung calls the collective unconscious. This para-conscious mind is capable of communicating with and receiving from the Universe/Consciousness/God (the bliss body). This is where the whole and perfect blueprint for our body resides. (Knox, Quantum Medicine Offers an Effective Approach to Improving Outcomes of Individuals with Austism, 2011).

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Mental Body

Within the Quantum model of systems of self, the mental body is where both the conscious mind and the unconscious (also referred to as the subconscious mind by some schools of psychology) are held, thus representing the total mind. Dr. Patricia Knox states that, *'As the conscious and subconscious minds work together with the conscious mind receiving information and the subconscious mind producing the reaction/action patterns, you, ultimately create your reality'* (Knox, 2011, p. 8).

Vital Body

The vital body is not a tangible physical body of mass; it is more energetic. Amit Goswami PhD clarifies this further explaining that a person's experience of their individual mind and individual vital body a result of conditioning and that they are not actually structural, they are functional. (Drouin, 2014). The vital body was part of the ancient paradigm but was discovered by western science through Sheldrake's work with morphogenetic fields.

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Vital Body Cont.

Goswami further shares that, *'the rediscovery of the vital body occurred about the same time that modern science was rediscovering the mental body in the 1980's. Here a crucial step occurred through the work of biologist Rupert Sheldrake (1981)'* (Goswami, 2011, p. 30). The vital body are the blueprints for the physical body. Dr. Patricia Knox explains this as, *'your vital body's energy system that holds the vital morphogenetic blueprints of everything that exists in the flesh. If there is a disruption in the energy flow of the vital body, there will be disruptions in the physical body'* (Knox, 2011, pp. 13-14).

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Physical Body

The physical body is the tangible body that can be most easily understood and accepted since it can be touched and seen. The physical body is where the results manifest or show up from the other systems or bodies, and therefore is where allopathic medicine focuses attention, understanding and treatment on. This is but a limited perspective, to only consider the physical system/body which is exactly what the allopathic model has adopted.

The absence of symptoms and disease equate to health based on the allopathic model since, *'diseases are classified by their symptoms. Physical symptoms are seen as disease and thus, as the enemy, rather than as the body's survival mechanism...the training of western allopathic physicians is based on the Doctrine of Specific Etology which looks for a specific cause for each disturbance in the body', the key phrase being 'in the body'* (Knox, 2011, p. 25). This means that all causes, such as root causes within other bodies are completely missed or disregarded by the allopathic practitioner and community.

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Jungian System

A completely different 'system of self' was identified by Carl Jung that was surrounding mental and emotional health and its effects on a person's life within the field of psychology. Jung's primary theories were around the subject of the conscious mind, unconscious mind (subconscious and superconscious minds), the collective or 'transpersonal' unconscious and his works surrounding the concept of 'shadow' and archetypes. The Jungian system of self radically shifted the way that mental health and wellbeing was viewed thus, changing the face of the practice of psychology as a whole. (McLeod, 2018). This system of self is reflected in the image on the next page…

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Jungian System

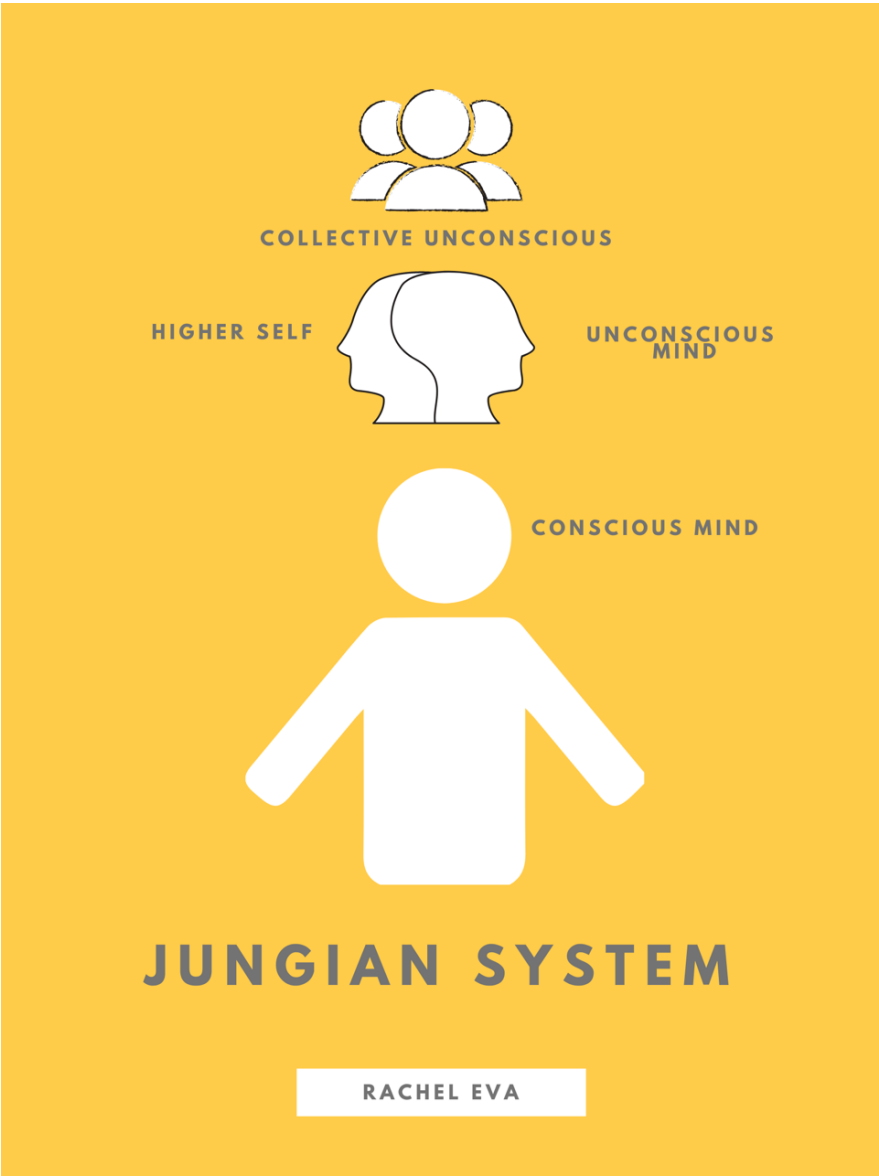

Figure 5. Jungian System of Self

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Conscious Mind

The conscious mind are our thoughts and beliefs that we are aware of. Within the theory of the unconscious mind the conscious mind was explained by Jung as *'the ego represents the conscious mind as it comprises the thoughts, memories, and emotions a person is aware of. The ego is largely responsible for feelings of identity and continuity'* (McLeod, 2018). The conscious mind is often misunderstood being believed to be the originator of the meanings which the thoughts are based upon. This is incorrect.

The conscious mind acts like a hyper-active personal assistant. It is the personal assistant's job to grab information and file it where it belongs. So, this assistant, the conscious mind, grabs the information as soon as it is noticed and then files it away where it belongs, the areas of assigned meaning. However, the folders that that information gets sorted into, those meaning folders, were created on an unconscious mind level (McLeod, 2018). Therefore, the conscious mind can be likened the tip of an iceberg that can be seen above water, not the whole iceberg itself.

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Unconscious Mind

Just as the conscious mind can be viewed as part of an iceberg, so can the unconscious mind. The unconscious mind is represented by the entire portion of the iceberg that is underwater. It is there, it has a purpose, and can cause significant affects if one runs into it. However, it is unseen by the naked eye (or the conscious mind). This mass that is underwater is the true influencer and definer of meaning.

The unconscious mind operates differently than the conscious mind and in fact speaks a completely different language. The unconscious mind speaks in metaphors and imagery versus the words and language of the conscious mind (Fletcher, 1986) which is also illustrated within Jung's 'Red Book', thus further exploring Jung's theories of archetypes and the language of the unconscious mind.

The unconscious mind is a *'storehouse of repressed memories specific to the individual and our ancestral past'* and that it was composed of two layers, *'The first layer called the personal unconscious is essentially the same as Freud's version of the unconscious. The personal unconscious contains temporality forgotten information and well as repressed memories. Jung (1933) outlined an important feature of the personal unconscious called complexes. A complex is a collection of thoughts, feelings, attitudes, and memories that focus on a single concept'* (McLeod, 2018).

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Shadow

The theory of the 'shadow' aspect of self is quite simple and as Jung himself explained that *'Whatever is rejected from the self, appears in the world as an event'*. This is an important element to understanding how the total mind (the unconscious mind and the conscious mind) work together.

Often the shadow aspects of self, reside solely on the unconscious level as it takes a certain amount of self-awareness and emotional intelligence to consciously become aware of the shadow aspect of self as well as to integrate it. Integrating the shadow leads to unity, alignment, and resolution in the total mind and in the mental health and well-being of a person. (McLeod, 2018).

Super Conscious (Higher Self)

The super-conscious is a state in which the total mind is operating as its higher or best self. This is in a state of clarity and empowered choice around the unconscious and conscious, the integration of the shadow, clearing of limits, false perspectives and connection to the collective unconscious.

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Super Conscious (Higher Self) Cont.

In 1939 Jung wrote a letter that discussed the super-consciousness, stating that, *'there are states of intensified consciousness which deserve the name "super-consciousness. No matter how far that "super-consciousness" reaches, I'm unable to imagine a condition where it would be completely all embracing, i.e., where there would not be something unconscious left over'* (Jung, 2018), thus describing how the total mind and the collective unconscious works together in its best state of functioning (Mensky, 2012).

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Collective Unconscious

The collective unconscious is a direct parallel to the quantum 'systems of self's' model for the bliss body and can be metaphorically described as William James wrote, *'We are like islands in the sea, separate on the surface but connected in the deep'*. The Jungian theory of the collective unconscious was highly debated and, in some cases, even invalidated before the Higgs research in Quantum Physics proved a collective energy. Regardless of it being initially debated, the theory of the existence of a collective unconscious was acknowledged by the field of psychology the theory and many adopted it.

The second layer of Jung's theories regarding the unconscious mind merged with the theory of the unconscious mind, *'by far the most important difference between Jung and Freud is Jung's notion of the* ***collective (or transpersonal) unconscious****. This is his most original and controversial contribution to personality theory. This is a level of unconscious shared with other members of the human species comprising latent memories from our ancestral and evolutionary past*

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Collective Unconscious Cont.

'The form of the world into which [a person] is born is already inborn in him, as a virtual image' (Jung, 1953, p. 188). *According to Jung, the human mind has innate characteristics "imprinted" on it as a result of evolution. These universal predispositions stem from our ancestral past. Fear of the dark, or of snakes and spiders might be examples, and it is interesting that this idea has recently been revived in the theory of prepared conditioning.* (McLeod, 2018).

The collective unconscious consists of all information which has become shared in that, *'the sum of the instincts and their correlates, the archetypes' of all humankind throughout history, furthermore, just as everybody possesses instincts, so he also possesses a stock of archetypal images'* (Instinct and the Unconscious by Carl Jung, 2012). This further clarifies more tangibly how in the quantum 'system of self's' bliss body can have a strong effect on the health or illness of an individual since this collective information and archetypes is continually carried forward and collectively experienced.

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Authors Integrative System of Self – Holistic Life Model

The Quantum 'system of self', based on Goswami's work in Quantum Physics gives a quantum-based worldview of the whole self, including consciousness, physical and energetic. The Jungian 'system of self' gives a psychological mental worldview of the aspects of a person's mind and that of the mind of all people, the collective mind. Since we now know the powerful effects of the mind and emotions on the body as well as the validity of a holistic approach, previously developed and tested through years of clinical practice, the author's 'system of self' provides both an expansion and integration upon these two systems of self by integrating both the Quantum and Jungian systems of self in order to provide a new paradigm for the whole physical and non-physical self, including the integration of the whole mind.

The Author's 'system of self' model was first published in 2015. This 'integrative system of self' model that incorporates elements from the quantum 'system of self', a holistic life model as well as elements from the Jungian 'system of self' model, has been used successfully in clinical practice for over 15 years.

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The integrative 'system of self' model is comprised of the following elements: mental (mind), physical (body and tangible manifestations), vital/energy (non-physical body or energetic body), emotional (heart, feelings and relationships) and spiritual (the spirit/soul and connection to the Universe/Consciousness or Collective Unconscious) with additional elements of the inner workings between the Jungian model (the total mind, collective unconscious and the super conscious or higher self).

This model also incorporates the Quantum Medicine and quantum 'system of self' model element, downward causation. This system of self as well as how it related to the previous systems of self; Quantum and Jungian are reflected in the image on the next page -

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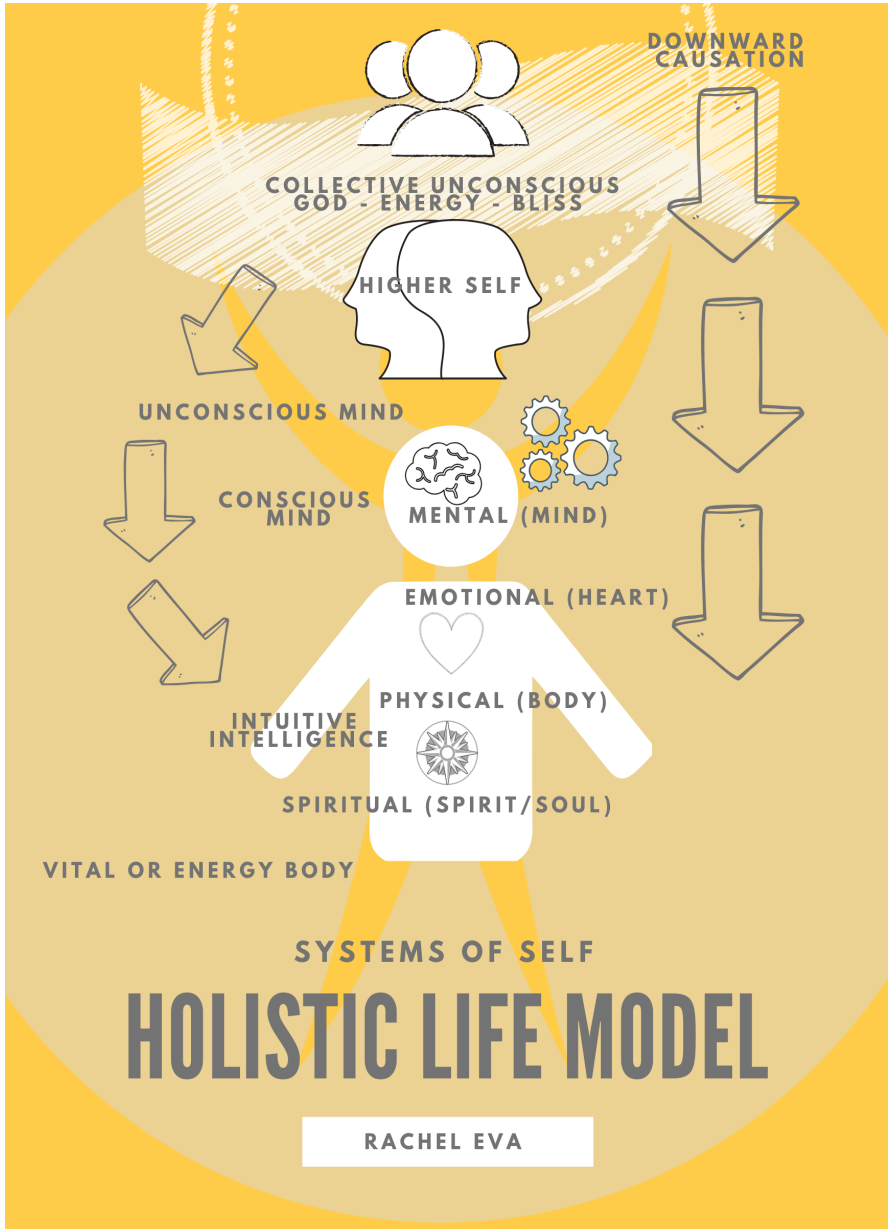

Figure 6. Author's Integrative System of Self (Holistic Life Model)

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The Total Mind (Conscious Mind, Higher Self – the Unconscious Mind & Collective Unconscious; Universal or God Mind)

Before defining each of the bodies within this integrative 'system of self', it is important to clarify what the author means by 'the total mind'. Just as Terri Guillemets describes, *'Health is a relationship between you and your body'*, the total mind is a relationship between all aspects of the Jungian philosophies of mind and consciousness. The total mind is represented by integrating the conscious mind, unconscious mind, the theories of superconscious or higher self and the intuitive intelligence drawn from the collective unconscious (Zimmerman, n.d.).

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Spiritual Body (Spirit/Soul and the Connection to the Universe/Consciousness or Collective Unconscious)

The Spiritual body or aspect of this 'system of self' is what the other the Quantum 'system of self' had named as the bliss body or consciousness and the Jungian 'system of self' had called the collective unconscious. Within your spiritual body is where each person experiences connection to a higher power, source, universal energy, God, or whatever definition or label you choose. It is also a true connection to your community, world and the universe itself, and is what is experienced when one is aligned with their true self, spirit or soul.

The spiritual body is your true self, your personal development and connection to energy/God/higher self/Higher power/unconscious and spiritual life. It is also your connectedness to community and the world around you. The spiritual body brings energy to all the other bodies the way that spraying gas on a fire increases the fire and its force. The spiritual body includes such things as; Personal growth, Personal development, Energy (also felt tangibly in the physical body),

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Spiritual Body (Spirit/Soul and the Connection to the Universe/Consciousness or Collective Unconscious) Cont.

Self-healing, Unconditional love, Connection to God, or your personal term for higher power, collective unconscious, higher consciousness, or higher self, as well as connection to all of your respect and connectedness to other people and the entire planet.

When the spiritual body is in or out of balance many things can result. What this area can manifest when balanced; inner peace, the ability to take action from a place of congruency with your true self and purpose, connectedness, wholeness, the ability to give and receive unconditional love, the experience of community, strength and wholeness in all other systems, higher levels of consciousness, and full potentiality and optimal health. What this area can manifest when out of balance to name a few are; conflict, confusion and mixed messages within leading to unwelcome outcomes, anxiety, depression and other 'mental illness' issues, limiting beliefs causing disconnections and imbalances, separation, loneliness, lack of purpose, not knowing what one is meant to do in life, and all types of illnesses, physical, emotional and/or spiritual problems (Zimmerman, n.d.).

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Mental Body (Mind)

The Mental body is a persons' thought life; patterns, beliefs, and views of the world, including self-perception/self-image, conscious beliefs and all thought patterns and cycles. It is how you see yourself, others, and the world; how you think about all of these things and the internal chatter you experience in your thought life and thought patterns.

The mental body is also comprised of the total mind, the unconscious and the conscious minds. Here is a list of what is included in your mental body; conscious and unconscious thought, thought patterns, self-perception and self-image, models of the world, perceptions, and beliefs (your perceived reality), values, goals, and mind set. Thoughts in your mental system are like a creek where water flows to different areas. Thought, both conscious and unconscious have an effect on all other bodies within this body and turn into emotions, physical issues, and spiritual issues. Issues in the mental body can be rooted in a different body or within the mental body.

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Remember, all bodies within the bodies are interconnected. What does it look like when the mental body is in or out of balance? What this area can manifest when balanced, effective goals and actions, peaceful thoughts of self and others, congruent choices, clarity and optimal health. What this area can manifest when out of balance; negative, racing, chaotic thoughts, poor self-image, limiting criticism and judgment, inability to focus on or choose effective actions, magnification of negative emotions, and all types of illness; other physical, emotional and/or spiritual problems (Zimmerman, n.d.), which further reflects the interconnection as well as the interdependence between each body within the integrative 'system of self'.

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Emotional Body (Heart, Emotions & Relationships)

The Emotional body is comprised of a persons' feelings, emotions, and relationships with both self and others. There is a direct link between a persons' level of health and between negative emotions that are stored or suppressed in the body versus those that are processed, expressed, and released. Unresolved negative emotions can cause dramatic negative effects on all other bodies; mental, spiritual and physical.

A persons' emotional body is comprised of both conscious and unconscious 'feelings' your emotional body feels the result of something you perceive and/or experience. The emotional body is also made up of these emotions and feelings about your relationships with self and others. People tend to put the focus on 'feeling good' and having 'good' relationships as the definition for emotional health. But it is more about how you process and release negative emotions versus what you feel in the moment.

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Negative feelings are natural, normal and at times necessary! They are a big part of being human. Carrying them around or suppressing them is harmful. Giving yourself permission to feel your negative feelings, process them, take the lesson, and then release them is ideal. In fact, it is a powerful life skill. There is a big difference between wallowing in or magnifying your negative emotions and feeling, processing, and releasing them. Modern culture provides a million ways to avoid feeling anything you do not want to feel. However, true wholeness, balance and wellness occurs when you are able to be present and connect to your emotional body (Zimmerman, n.d.).

The emotional body can be experienced as; relationships with family and friends, romantic relationships, self-care/self-treatment/self-love (relationship with self), your emotional reactions, emotional life (emotional health and maturity), some mental health issues, such as depression, chemical imbalances, your subconscious and unconscious mind's emotions, and core or root issues. When the emotional body is in or out of balance many things can result. What this area can manifest when balanced is; fulfilling relationships, emotional balance/harmony, congruency between conscious and unconscious mind, hearing your intuition and trusting your gut instincts, and optimum immune system function.

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What this area can manifest when out of balance is; depression, mood swings, trigger responses, negative or unhealthy relationships with self and others, decreased immune system function (leading to or at the cause of illness, injury and disease), and all types of illness, physical, emotional and/or spiritual problems (Zimmerman, n.d.).

Physical Body (Body and things tangibly manifested)

The Physical body is a persons' health and things that are manifested around them such as objects and situations that show up in the physical world in their lives or experiences. The physical body within this integrative 'system of self' is the physical health you experience in your body. It is also the physical things you have or do not have in your life, also known as, the things you create as tangibles.

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The physical body part of this 'system of self' is where the 'results' show up. What is occurring within the other bodies within the system presents or manifests in the physical body. And the results may be immediate, or they may show up much later. Here is a less than attractive but highly effective visual example: think of a pimple. It begins as an unseen blockage in a pore, under the skin. It begins to fester as bacteria and pus build up. Then it pushes its way out to the skin's surface. Pimples don't suddenly appear. They brew down under the surface until conditions become extreme, reveal a problem, and require attention (Zimmerman, n.d.).

What falls under the physical body? It is experienced as, health, strength, energy, outer appearance, and experiences, as well as the things people have, or do not have, in their lives (an example is debt and/or disorganization). The physical body may be in or out of balance. When the physical body is balanced it can result in the following, strong and healthy physical body, balanced body (optimal weight, good blood chemistry and pressure, etc.), having the things you desire, stability and safety, outer success (or a feeling of having 'enough'), peaceful and organized life.

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When it is out of balance, some effects may be experienced as; weight gain or obesity, sleep issues, exhaustion, illness, disease, injury, loss, financial instability, chaos, and all types of illness, physical, emotional and/or spiritual problems. (Zimmerman, n.d.).

When your physical body within this system of self is balanced, an individual can experience it as physical health, having the things in life you want to have and the ability to manifest or create the things around you that you desire to be creating or experiencing.

Vital/Energy

The vital or energy body is where the Quantum 'system of self' defines the blueprints for all physical matter as residing. In the authors integrative 'system of self' this concept of 'blueprints' is expanded upon and described as a space where all 'behind the scenes' energy acts in the form of a confluence (a meeting and merging space in which to merge and flow forward through, as one).

In conclusion, the integrative 'system of self' includes the elements or bodies that make up each of us; mental, emotional, physical, vital/energy and spiritual and integrates the total mind (unconscious, conscious, superconscious, or higher self).

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Conscious Mind & Unconscious Mind

The conscious and unconscious minds play a huge role in healing, well-being, optimal health and WPW. It is now known that both thoughts (the mind) and emotions, whether experienced consciously or unconsciously, have a huge impact on health as Dr. Jennifer Weinberg reveals, *'The mind-body connection happens on both a physical and chemical level. The brain is the hardware that allows you to experience mental states that are labeled the "mind."*

This concept of the "mind" encompasses mental states including thoughts, beliefs, attitudes, and emotions. Different mental states can positively or negatively affect biological functioning. This occurs since the nervous, endocrine, and immune systems share a common chemical language, which allows constant communication between the mind and body through messengers like hormones and neurotransmitters. For example, neurological pathways connect parts of the brain that process emotions with the spinal cord, muscles, cardiovascular system, and digestive tract.

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This allows major life events, stressors, or emotions to trigger physical symptoms. You may have experienced this aspect of the mind-body connection when you feel butterflies in your stomach when you feel nervous, or when you heart feels like it is pounding out of your chest when you are under intense stress' (Weinberg, n.d.). Thus, everything a person thinks and feels both consciously and unconsciously is having a massive impact on their whole self.

But how do thoughts and emotions work when it comes to the unconscious mind? Dr. Patrick Scott identifies the prime directives of the unconscious mind as, running and preserving the body, while also creating 'complex behaviors' that allow for the safety and maintenance of the body to take place. Behaviors have emotional consequences or results. Scott further explains that *'The domain of emotions resides in the unconscious mind'*, and that, *'Our memories are organized generally according to time, but also organized according to subject and feelings.*

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As a function of self-preservation, memories can be repressed until the unconscious mind feels safe enough to reveal them', furthermore, *'the mechanics of this is a gestalt of emotion from an unconscious memory chain suppresses memories with unresolved negative emotions as a function of self-preservation, memories can be repressed until the unconscious mind feels safe enough to reveal them. When it is safe, it can bring those memories to consciousness for integration',* and furthermore that the language of the unconscious mind is very different than the language of the consciousness mind describing the tools further as*, 'the unconscious mind uses and responds to symbols, metaphors, stories, fantasies and imagery'* (Scott, The Efficacy of Time Empowerment Techniques in the Treatment of Depressive Disorders, 2010).

This provides people with a framework for the importance of healing their total minds both on the conscious and unconscious levels. However, it is important to further identify how these unconscious thoughts and emotions may not be your own, they may be passed down through intergenerational patterns encoded within your familial DNA. We will discuss this in more detail later within this course.

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- Understanding Mind-body-heart-spirit connection

"Recent research is showing that we actually have three "brains" — the head brain, heart brain, and gut brain — and our health and development depend on keeping them in balance and alignment.... Some signals begin in the gut, or the heart, and flow upstream to the head brain, while others cascade from above. In this way, our thoughts and emotions have both instant and long-lasting effects on all our biological systems: nervous, endocrine, immune." — Jeffrey Rediger, Cured: The Life-Changing Science of Spontaneous Healing

In addition to everything discussed within the section on Healing the Total Self, I wanted to introduce a few final points on the mind-body-heart-spirit connection. Candace Pert clarifies the mind-body connection further by stating that 'Most psychologists treat the mind as disembodied, a phenomenon with little or no connection to the physical body. Conversely, physicians treat the body with no regard to the mind or the emotions. But the body and mind are not separate, and we cannot treat one without the other'.

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Deepak Chopra says that 'Every significant vital sign- body temperature, heart rate, oxygen consumption, hormone level, brain activity, and so on- alters the moment you decide to do anything… decisions are signals telling your body, mind, and environment to move in a certain direction'.

Jeffrey Rediger, author of Cured: The Life-Changing Science of Spontaneous Healing states, "The link between our minds and bodies holds a well of potential when it came to radical healing — even mainstream medicine accepts that our stress levels and thought patterns, for example, can impact our physical health" and also that "Everything we put into our bodies — from foods and toxins to thoughts and feelings — can shift immune function at a base level".

But beyond the mind-body-emotion connection also lies the spirit connection to all things as well. For a visual reminder of this, refer back to the downward causation graphic and the authors holistic model within the section Healing the Total Self. It is all connected.

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Everything is happening everywhere all at once, even if it is only consciously experienced within one of the four systems. To further illustrate this, I will use my favorite quote of all time by Zen Buddhist Monk Thich Nhat Hạnh, "We are here to awaken from the illusion of our separateness." The illusion of separateness that our mind is separate from our body, separate from our heart, separate from our spirit, separate from the world around us and separate from other beings. All things are interconnected and impact each other. Since this is a course that focuses on somatics (of the body), we are talking about the 'of the body' symptoms where all other connections and interconnection results manifest.

When we think holistically, we embrace this. As somatic practitioners we take all of the interconnectedness into consideration when supporting the healing journey of our clients.

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- Science behind mind-body advancements

Most of the advancements in mind-body medicine and healing has its roots in discoveries within the field of quantum physics as well as through more mainstream and well-respected research facilities such as Cleveland Clinic, Mayo Clinic and NIH.

The Mayo Clinic has expanded into research and development within mind-body medicine through the Mayo Clinic of Integrative Medicine where they Mayo Clinic Integrative Medicine offer 'services for your physical, emotional, spiritual, and mental health and well-being. Integrative medicine is an approach to health care that includes practices not traditionally part of conventional medicine, such as acupuncture, massage, yoga, dietary supplements, wellness coaching and meditation. In many situations, as evidence of their effectiveness and safety grows, these therapies are used with conventional medicine'.

'The National Center for Complementary and Integrative Health (NCCIH) was created more than 20 years ago to facilitate the study and evaluation of complementary and alternative health practices.

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During the past two decades, NCCIH has expanded the scientific knowledge base around these practices and established resources to disseminate this information to the public–ultimately impacting their use. The Center has worked to advance the position that evidence-based complementary therapies should be “integrated” with and not used as an “alternative” to conventional medicine’.

Furthermore, the NCCIH published a plan for expansion into this area stating that ‘Although many mind and body interventions are widely used or offered by practitioners, strong evidence about whether they are safe and offer clinical benefit for specific medical conditions or symptoms is often lacking. To improve the rigor of clinical research on these approaches, it is useful to have insight into their biological effects and the mechanisms of action by which they impact physiology. The NCCIH strategic plan emphasizes fundamental research to advance understanding of the mechanisms through which physical and psychological approaches affect health promotion and restoration, resilience, disease prevention, and symptom management.

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The research strategies described in the plan also include clinical studies evaluating the potential roles of physical and psychological approaches in promotion of whole person health, health restoration, resilience, enhancement of adherence to medical treatments, and prevention or treatment of symptoms (e.g., sleep disorders, depression, anxiety, obesity, and pain conditions)'.

These powerhouses within the industry have been the source of many validating research studies in mind-body advancements. In 2022, three physicists, Alain Aspect, John Clauser and Anton Zeilinger were awared the Nobel Peace Prize in Physics for their work in quantum entaglement. Their findings will not only have significant impact on technology and communication but also on how we understand consciousness, biology, and connection between all beings. Aspect, Clauser and Zeilinger have each conducted groundbreaking experiments using entangled quantum states, where two particles behave like a single unit even when they are separated.

With all our incredible advancements we still do not know what we do not know, and discoveries will continue to unfold and validate the efficacy and transformational value of many complementary and alternative healing modalities that are founded on the concepts of mind-body as well as mind-body-heart-spirit.

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- **The importance of connecting with the self and internal feedback (listening to feedback)**

"Learn to read symptoms not only as problems to be overcome but as messages to be heeded." — Gabor Maté, When the Body Says No: The Cost of Hidden Stress

"If your body is screaming in pain, whether the pain is muscular contractions, anxiety, depression, asthma, or arthritis, a first step in releasing the pain may be making the connection between your body pain and the cause. "Beliefs are physical. A thought held long enough and repeated enough becomes a belief. The belief then becomes biology." — Marilyn Van M. Derbur, Miss America by Day

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Reconnection with Intuitive Intelligence

Human beings have a powerful tool at their disposal, one that has been forgotten, that tool is intuitive intelligence which resides within all people. As Jung taught through his work and writing, the collective unconscious was a source of universal intelligence. Within the author's integrative 'system of self', the spiritual system houses this intelligence, and it flows in the downward causation model to the higher self, unconscious mind and then is experienced within the physical and emotional bodies as intuitive intelligence, sometimes this is called 'gut' intuition. This will be covered further within the section on quantum physics later.

There are more receptors for receiving messages within a human being's gut then there are in their brain. This is not a design fault. The intuitive intelligence has been associated with the gut area for centuries. A common phrase is 'what does your gut say… what is your gut feeling…?', this concept fell more under the category of 'a wives' tale' and was certainly not validated by science in the past.

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Today, science validates the intelligence within the gut which *'is revealing that it does much more than merely handle digestion or inflict the occasional nervous pang. The little brain in our innards, in connection with the big one in our skulls, partly determines our mental state and plays key roles in certain diseases throughout the body. Although its influence is far-reaching, the second brain is not the seat of any conscious thoughts or decision-making. The second brain doesn't help with the great thought processes…religion, philosophy and poetry is left to the brain in the head'* says Michael Gershon, chairman of the Department of Anatomy and Cell Biology at New York–Presbyterian Hospital/Columbia University Medical Center, an expert in the nascent field of neuro-gastroenterology and author of the 1998 book *The Second Brain* (HarperCollins).

Furthermore, it is, *'Technically known as the enteric nervous system, the second brain consists of sheaths of neurons embedded in the walls of the long tube of our gut, or alimentary canal, which measures about nine meters, end to end from the esophagus to the anus. The second brain contains some 100 million neurons, more than in either the spinal cord or the peripheral nervous system'* (Hadhazy, 2010). Thus, reframing modern cultures entire perspective on the gut and its uses.

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The value of the gut and its connection to receiving intuitive intelligence is not a new concept, it is part of the human history. In many cultures around the world, their history outlines that a higher value was placed on a persons' intuitive intelligence then was placed on a persons' intellectual intelligence. Royalty and important leaders within society have long relied on the wisdom, counsel and guidance from those who showed particularly strong connection to intuitive intelligence.

In a paper published on the function of prophets it refers to this as, *'seventh-century Assyria pertaining to the question of the role, function and social location of the prophets'* and further defines these high counselors as *'non- inductive, non-technical, intuitive divination, represented by prophets, dreamers and visionaries'* (Leiden University Repository, n.d.).

While intellectual intelligence is also of huge value and serves an important purpose within human being's total mind, the intellectual intelligence is not the right tool for all jobs. Intuitive intelligence may be the highest form of intelligence, far exceeding the reach of intellectual intelligence for many tasks, especially when it comes to the ability to connect with and hear the body's internal feedback

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As discussed in a recent article for Scientific America, *'it may well behoove us all to pay more heed to our so-called "gut feelings" in the future'* (Hadhazy, 2010). Thus, leading us towards reconnecting with this lost resource.

Listening to the Body's (Internal) Feedback

Intuitive intelligence shows up in the form of the body's internal feedback. Our body's internal feedback is designed to be a warning system to keep us safe, happy and healthy. *'We all have a built-in alarm system that signals us when we might be in danger. One reason why human beings have been able to survive over time is because our brain recognizes signals around us that tell us danger might be coming. This helps our bodies prepare to deal with danger when it comes'* (Kinniburgh, 2010).

Since most people have forgotten how to listen to, or hear their body's internal feedback, it is an important aspect in achieving healing, optimal health and Whole Person Wellness to relearn the skill. *'This is similar to strengthening a muscle, if you want strong stomach muscles you will need to do core strengthening exercises, and not just once, but they will need to be practiced with consistency in order to build strength'* (White, 2019).

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The concept of rebuilding the connection to the body's internal feedback may feel daunting for some, however it is in fact quite critical, *'As humans we are wired with emotions, instincts, and internal feedback for a reason. Fear is an alarm that within the parasympathetic nervous system in the form of fight or flight is designed (when used correctly/in balance and appropriate application) to keep us safe. Anxiety, for example, is one of the body's warnings that there is something we need to pay attention to. Anxiety can arise when we have been ignoring our gut or intuition. We can't remove our human-ness, therefore it is not good to attempt to avoid emotions (feelings and intuitions) that don't feel good but instead to learn from them, listen, get the learnings, process them in a healthy way, act on them responsibly, and release them when it is time'* (White, 2019). Since reconnecting with the internal feedback is so important, exactly how is this done? ALL of the somatic techniques taught within this curriculum help people to reconnect to the self and to increase their ability to hear and respond to their internal feedback.

"Life is always better in your body. Get out of your mind." — Lebo Grand

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- **Inside-out & Outside-in healing modalities**

I began my career as a more traditional coach and practitioner. I worked initially on behavior modification, the outside changes only. In fact, it was thanks to one client who changed it all for me. Years ago, when I had only been coaching for about a year and was still using the outside-in model, I began working with a client who wanted to lose over 90 pounds. I put a nutrition plan and a fitness regimen in place and did some mindset coaching to help motivate her and hold her accountable to reaching her goals.

After working together for 9 months, she had lost over 80 pounds and looked fantastic—for about a month. What happened next was a shock. She began to look sickly, become weaker, emotionally unstable, more insecure, and even began to drop even more weight. When I asked her what she was doing and if she was following the plan exactly, she admitted to having adjusted it by decreasing her food intake and increasing her exercise even more. This set off several warning bells in my head.

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After speaking with her further about this change it was clear that she had replaced emotional eating and binge eating with starving and over exercising. My outside-in coaching method had been fuel to an invisible underlying fire. She simply shifted her binge eating and self-image issues towards the other direction, which was equally as unhealthy. The core issue was not resolved, so outer manifestations continued; they just looked different. When we only change outside behavior without also addressing the root core issues it can at worst be harmful and at best create temporary change versus create long term positive change. I eventually chose to refer her out to someone who specialized in eating disorders.

After that experience I continued my training and got more certifications within the mental, emotional, and spiritual systems and from that developed the “Inside-Out & Outside-In” model which is applicable to ANY field of health and wellness care, including somatic work.

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Helping clients from the inside (root issues) and the outside (behavior/symptoms) leads to lasting positive change. The Inside-Out and Outside-In Model is our proprietary integrative model. This model teaches somatic practitioners to work from the outside moving inward to create behavior modification around their somatic issues and reduce symptoms. At the same time, it also teaches somatic practitioners to help clients from the inside moving outward to help clients meet the core needs, become aware of core issues, limiting beliefs, negative psychological patterns, and habits and to begin moving towards healing these through somatic work and support from other practitioners when needed. Our model works with both inside and outside issues simultaneously.

‘Outside change’ is the arena most health and even wellness practitioners work in… treating and addressing symptoms on the outside. We know this is true of traditional medicine which focuses on medications and when necessary surgical interventions. But more times than not this approach solely focuses on the outside with changes and fixes that are often temporary and do not fully heal or create lasting positive change.

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However, less understood is that even complementary and alternative modalities can often be guilty of the same thing. Even energy and body workers are guilty of this… a client may come for energetic realignment or to release a tension knot in their back. But since the root of the issue, let's say 'stress', is not resolved or addressed, the very next week that client is back on the practitioners table in pain seeking another treatment. This creates a cycle of dependency versus empowers the client.

Somatic practitioners treat clients from the inside and the outside. However, somatic techniques and somatic practice are only part of the healing journey. When working with clients to connect with their inner landscape and to also practice release work they often need additional help to heal the root issues. Getting your clients resourced with these other practitioners is key to effectively supporting them. This may be a holistically focused mental health practitioner or holistically focused medical practitioner, or both!

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A few modalities that are grounded in the practice of 'Inside-out and Outside-in' simultaneous care is Functional Medicine, Integrative Medicine, Ayurveda, Integrative Life Coaches and some forms of holistic mental health practitioners focus on both inside-out (healing at the root cause) as well as outside-in (shifting behaviors through behavior modification).

It takes a village to truly support a human being in their healing journey so build your contact list up so you can have trusted practitioners to refer clients to.

Dr. Rachel Dew,
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- **Quantum physics, quantum biology and manifestation (downward causation)**

  - Quantum Physics Foundational Concepts & Frequency

Before you decide to be overwhelmed by this topic, I invite you to take a deep breath here…now exhale. We are going to discuss challenging concepts within science and more specifically within quantum physics, however I will share these in the most simplistic way possible. Discoveries in Quantum Physics have begun to radically shift the way that we are perceiving our world and all things within it, including biology. Quantum Physics explores and explains how everything in the tangible world comes into existence. *'Since the human body consists of matter, studying the body in light of Quantum Physics establishes that at its most fundamental level human beings are energy beings'* (Knox, 2011).

Physicist and award winning science writer, Dominic Wallman spoke at a TEDx Talk which he called 'Quantum Physics for 7 Year Old's', in his talk he stated that, *'The interesting thing about quantum physics is that it is the fundamental rules of the universe, and yet it's all so strange'*, and further that *'If we saw the quantum weirdness (on a tangible level) we would not be able to believe it, yet this is what is happening on a subatomic level all of the time'*.

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Quantum Physics may not seem to directly affect your life, however as Wallman states, *'You and everything around you is made of Quantum Physics'. 'All of this physics seems so abstract and remote from our everyday experiences, yet it is happening inside our bodies. We are made of quantum stuff.'* So, it is quite surprising that the modern medical world has not adopted a quantum paradigm and approach to health, treatment and healing of the human body yet. The advancements in quantum physics have altered our technology significantly and Quantum Mechanics is now responsible for many of the technologies (even medical technologies) we use today. So then why has the same massive transition not occurred around the human body and its biology in light of Quantum Physics?

According to Wallman, the answer is simple. Quantum Physics is very hard to visualize and explain in your head. It is communicated through advanced math, so unless you are a Ph.D., a scientist, mathematician or physicist, more likely than not, understanding the Quantum Theories are very difficult and imagining how they convey to our bodies and the world around us is almost impossible for most people (TedxTalks, Quantum Physics for 7 Year Olds, 2016).

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Even though quantum physics, theory and quantum mechanics hold some complex and confusing information, when we pull back and look at the theories from a broader and simpler perspective, we can begin to better understand them and their relevance to our bodies and our daily lives.

From the foundational discoveries in Quantum Physics several Quantum Theories have been established that pre-frame and also validate the new quantum medicine paradigm. Quantum Theory *'is the theoretical basis of modern physics that explains the nature and behavior of matter and energy on the atomic and subatomic level. The nature and behavior of matter and energy at that level is sometimes referred to as quantum physics and quantum mechanics.'* (Rouse, n.d.).

Without drowning in the science, here is a brief timeline of developments in Quantum Theory as outlined by Margaret Rouse:

'The Development of Quantum Theory

- *In 1900, Planck made the assumption that energy was made of individual units, or quanta.*
- *In 1905, Albert Einstein theorized that not just the energy, but the radiation itself was quantized in the same manner.*

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- *In 1924, Louis de Broglie proposed that there is no fundamental difference in the makeup and behavior of energy and matter; on the atomic and subatomic level either may behave as if made of either particles (matter) or waves (frequency or energy). This theory became known as the principle of wave-particle duality: elementary particles of both energy and matter behave, depending on the conditions, like either particles or waves.*

- *In 1927, Werner Heisenberg proposed that precise, simultaneous measurement of two complementary values - such as the position and momentum of a subatomic particle - is impossible. Contrary to the principles of classical physics, their simultaneous measurement is inescapably flawed; the more precisely one value is measured, the more flawed will be the measurement of the other value. This theory became known as the uncertainty principle, which prompted Albert Einstein's famous comment, "God does not play dice"'* (Rouse, n.d.).

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There are a few Quantum Theories that pre-frame what the future of healing will become. These are:

- Wave-Particle Duality: Matter is both wave (frequency) and particle (matter) simultaneously.
- Tangled hierarchy, non-locality and discontinuity.
- Consciousness is at the ground of all being.
- Everything operates by way of downward causation.

Let us unpack these theories a bit further…

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Wave-Particle Duality: Matter is both wave (frequency) and particle (matter)

First, clarification is needed on the definition of wave-particle duality. This can be defined as, *'The behaviors of the electron does not allow for it to be observable as a particle and as a wave. The two-sided nature of the electron is known as the Wave-Particle Duality: The property of particles behaving as waves and the property of waves behaving as particles as well as waves'* (Wave-Particle Duality, 2019). More simply put, everything in our world, including our bodies are both wave (frequency or energy) and also particle (matter).

This is also explained by *Daniel Sleator* of New York Universities physics department, based on the same quantum physics theory of duality the quantum mechanics principle of complementarity is an *'important aspect of quantum mechanics is its principle of complementarity or dialecticism. Is light a particle or a wave? Complementarity ``is the realization that particle and wave behavior are mutually exclusive, yet that both are necessary for a complete description of all phenomena'* (Sleator, Quantum Mechanics: Uncertainty, Complementarity, Discontinuity and Interconnectedness, 1996).

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'It's as if there are two worlds, the hidden quantum realm of waves of possibility and then our world where we experience things as particles. And the barrier between these two worlds is a measurement. We say that a measurement collapses the wave into actual particle. This is the observer effect. Because something cannot be measured without also being observed'. (Wallman, If You Don't Understand Quantum Physics, Try This!, 2019). Furthermore, physicist, researcher, and groundbreaking pioneer for the advancements of Quantum Medicine, Amit Goswami PhD., further clarifies that it is within 'choice' that the collapse occurs, meaning that the Universe has consciousness, and this universal intelligence is part of all things, including each person. Each person's consciousness chooses from the possibilities and that choice cancels the possibilities and materializes it into actuality, which is what we experience as 'the real world' (Goswami, 2008).

In the case of matter being both wave (frequency or energy) and particle (matter) simultaneously, Dr. Patricia Knox eloquently distills the quantum theory in her statement that, *'In 1905 the era of Quantum Physics was ushered in by Albert Einstein's Annus Mirabilis papers published in the Annalen de Physik scientific journal. These papers ultimately changed the world's view of space, time, and matter.*

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The famous E=mc2 equation effectively says that all matter is simply compressed energy. Since the human body consists of matter, studying the body in light of Quantum Physics establishes that at its most fundamental level human beings are energy beings' (Knox, Quantum Medicine Offers an Effective Approach to Improving Outcomes of Individuals with Autism, 2011).

What does this mean if we are energy beings? '*Energy or frequency can neither be created nor destroyed. Energy moves in three phases; creation, transformation and competition and then repeats again. Energy never ends – it simply moves in cycles or seasons. Energy follows intention; where attention goes, energy flows. An even simpler way to describe this is that what we focus our attention on becomes magnified'* (Eva, 2015). This gives us a clue as to how our mind will come into play through intentional application later.

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Tangled Hierarchy

Another foundational theory in Quantum Physics is the interconnectedness between all things which is called tangled hierarchy. To understand tangled hierarchy, first we must clarify quantum entanglement, *'in which two particles share the same existence. This deep connection means that a measurement on one particle immediately influences the other, even though they are light-years apart'* (Emerging Technology from the arXiv, 2010).

Wallman explains entanglement more simply – explaining that the waves meet and *'the waves interfere with each other and get mixed up, connected'* (Wallman, If You Don't Understand Quantum Physics, Try This!, 2019), or tangled. *'This means that now we have one functioning wave that are linked even if they move very far away from each other. Somehow there is a link that stretches over that distance which is what the Quantum Theory of non-locality is – two seemingly separate things are so interconnected that even at a distance they behave as if they are the same'* (Wallman, If You Don't Understand Quantum Physics, Try This!, 2019). This means that what we previously believed about separateness and individuality has been called into question.

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Amit Goswami, PhD explains tangled hierarchy further, *'In a simple hierarchy a "lower" level affects a "higher" level; for example, a space heater heats the room, not the other way around. In the presence of simple feedback, the upper level reacts in response (for example, if the space heater has a thermostat), but we still can tell what is higher and lower in the hierarchy. By contrast, in tangled hierarchies the levels of causality are so intertwined that we no longer can identify which is the lower level and which is the upper'* (Goswami, Amit Goswami, n.d.), meaning that everything is tangled and interconnected. Author, Thich Nhat Hanh beautifully illustrates this idea through his metaphorical (and literal) statement that, *'We are here to awaken from the illusion of separateness'.*

This concept is further illustrated by one of the prominent physicist of modern times, David Bohm, who said *'It is proposed that the widespread and pervasive distinctions between people (race, nation, family, profession, etc.) which are now preventing mankind from working together for the common good, and indeed, even for survival, have one of the key factors of their origin in a kind of thought that treats things as inherently divided, disconnected, and 'broken up' into yet smaller constituent parts. Each part is considered to be essentially independent and self-existent'* (Bohm, 1980).

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Bohm further clarifies this by adding, *'The notion that all these fragments are separately existent is evidently an illusion, and this illusion cannot do other than lead to endless conflict and confusion. Indeed, the attempt to live according to the notion that the fragments are really separate is, in essence, what has led to the growing series of extremely urgent crises that is confronting us today. Thus, as is now well known, this way of life has brought about pollution, destruction of the balance of nature, over-population, world-wide economic and political disorder, and the creation of an overall environment that is neither physically nor mentally healthy for most of the people who live in it. Individually there has developed a widespread feeling of helplessness and despair, in the face of what seems to be an overwhelming mass of disparate social forces, going beyond the control and even the comprehension of the human beings who are caught up in it.* (Bohm, 1980).

Now that you know that separateness is simply an illusion, you can shift how you live your life, treat yourselves and how you heal.

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Non-locality

The Quantum Theory of non-locality radically alters the understanding of individuality and separateness from all things. This applies to the interconnectedness of a persons' different organs and body parts, as well as the interconnectedness of another person who may even be thousands of miles away. As renowned quantum physicists, Bohm and Hiley explain, *'We bring out the fact that the essential new quality implied by the quantum theory is nonlocality; i.e., that a system cannot be analyzed into parts whose basic properties do not depend on the state of the whole system'* and further explains that, *'It is generally acknowledged that quantum theory has many strikingly novel features, including discreteness of energy and momentum, discrete jumps in quantum processes, wave-particle duality, barrier penetration, etc. How- ever, there has been too little emphasis on what is, in our view, the most fundamentally different new feature of all, i.e., the intimate interconnection of different systems that are not in spatial contact'* (Hiley, 1975).

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Furthermore, this non-locality introduces us to a whole new approach to ourselves, others, the universe, and the world we live in based on a holistic and interconnected view in that, *'Bell's theorem and its recent generalizations show that an act of observation here and now can affect not only the object being observed -- as Heisenberg told us -- but also an object arbitrarily far away (say, on Andromeda galaxy). This phenomenon -- which Einstein termed ``spooky'' -- imposes a radical reevaluation of the traditional mechanistic concepts of space, object and causality, and suggests an alternative worldview in which the universe is characterized by interconnectedness and (w)holism: what physicist David Bohm has called ``implicate order''* (Sleator, Quantum Mechanics: Uncertainty, Complementarity, Discontinuity and Interconnectedness, 1996).

One would think that such advancements would instantly shift the entire approach and paradigm of how we view our bodies, our health, and our lives in general. However, this shift has not been instantaneous at all and is still very much in its infancy stages.

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Discontinuity

The theory of discontinuity is another foundational aspect of Quantum Physics that has forever shifted how we view ourselves and the world around us. Daniel Sleator explains, *'Discontinuity or rupture: as Bohr explained, [the] essence [of the quantum theory] may be expressed in the so-called quantum postulate, which attributes to any atomic process an essential discontinuity, or rather individuality, completely foreign to the classical theories and symbolized by Planck's quantum of action. A half-century later, the expression 'quantum leap' has so entered our everyday vocabulary that we are likely to use it without any consciousness of its origins in physical theory'* (Sleator, Quantum Mechanics: Uncertainty, Complementarity, Discontinuity and Interconnectedness, 1996).

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That is a very complicated way of saying that A + B does not always = C, sometimes there is a jump or leap where A + B leads to Z. Thus, opening quantum discontinuity up for further discussion and understanding of application in the real world. At its foundation a quantum collapse of the waves of possibility are discontinuous, which means that in the quantum worldview, spontaneous healing is an example of creativity in healing. Furthermore, a quantum collapse is also non-local and that means that non-local healing can be understood through quantum perspectives and thinking (Goswami, 2004).

The theory of discontinuity was then expanded upon further by Rupert Sheldrake, who identified the body's morphogenetic fields. This revealed how the Quantum Physics theories such as duality and discontinuity worked together and how these applied to the human body.

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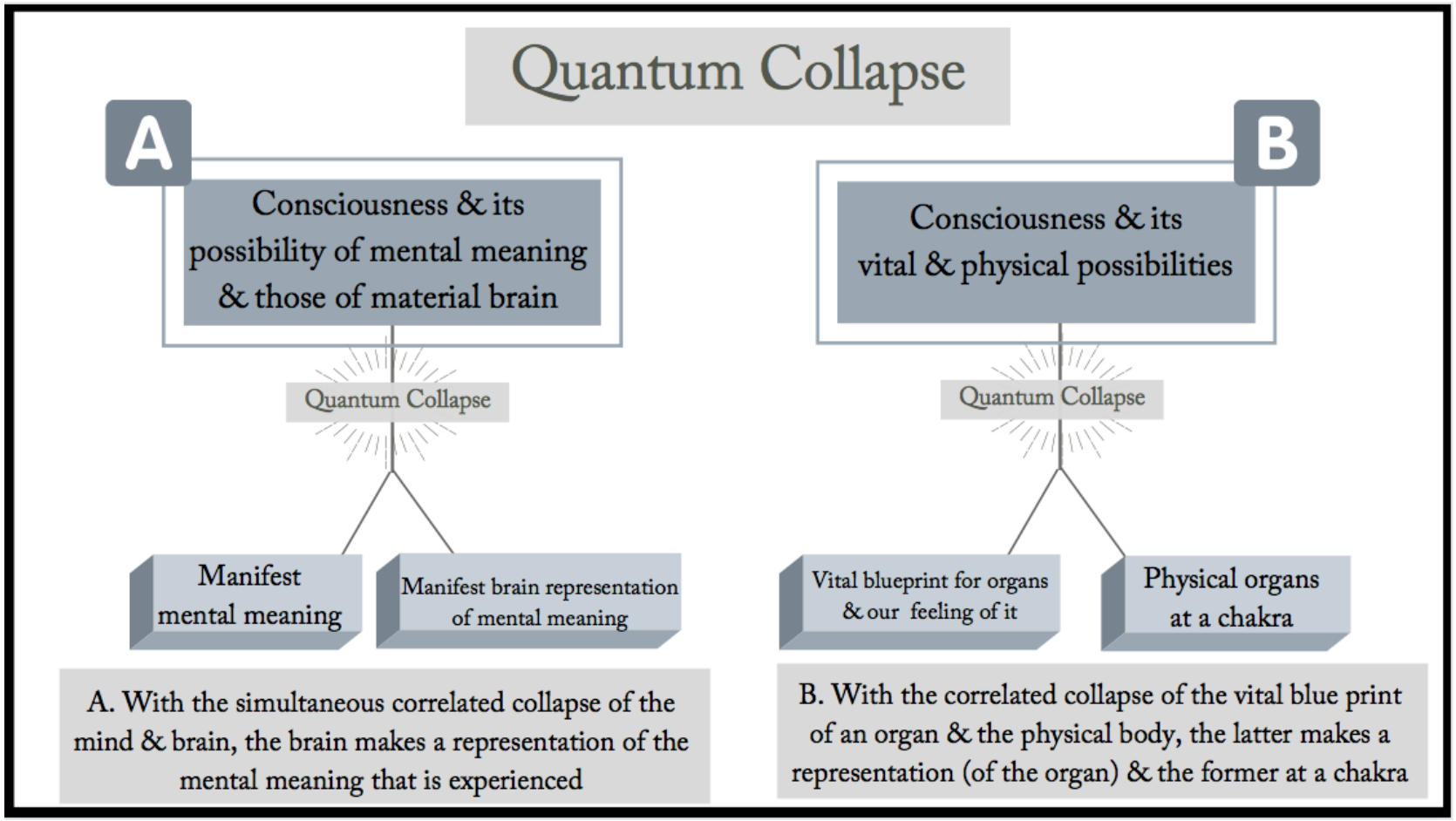

Figure 1. Quantum Universities Quantum Collapse

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To further understand this concept and its organization into the greater conversation of the quantum worldview, it is important to understand morphogenesis, non-physical and non-local morphogenetic fields reside outside of space and time, this reveals where the vital body resides within the morphogenetic fields and provides clarity on the vital body and its role in creating the blueprints for our bodies, and all physical forms and programs of morphogenetic. All of these blueprints are designed for those vital, physical functions, the maintaining of those functions and reproduction as well (Amit Goswami, 2004).

Therefore, if healing, health and WPW is only approached within the physical body, that does not heal the blueprint (more on this within the discussion on downward causation). Thus, leading to the conclusion that in order to truly heal an issue it must be healing at the core or root level, it must be addressed within the blueprint.

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Quantum discontinuity then, merging with all other foundational aspects and theories of Quantum Physics and theory produced a new non-local reality and expanded approach to healing and health in totality. Dr. Paul Drouin, a leader in Quantum Medicine and Integrative Creative Medicine states that, Dr. Goswami was a groundbreaking pioneer in connecting the meridian systems (an ancient non-local energy philosophy from the lineage of Traditional Chinese Medicine), to the non-local reality we now know as the vital body through the work of Sheldrake's morphogenetic fields.

What this had contributed to integrative medicine through applying quantum theories such as *non-locality, tangled hierarchy, discontinuous leap in consciousness, is not only impactful for modern medicine but that within a few years we will see how it changes the entire foundational paradigm of the scientific validity for creative integrative medicine and will be adopted by allopathic medical schools and included within their curriculum* (Drouin, 2014).

Now that you have seen the puzzle pieces for the new quantum worldview, it is important to understand what this connecting force is, thus leading us to discuss consciousness.

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- **Consciousness is at the Ground of All Being**

Consciousness has been misunderstood for thousands of years and is not what most people associate it with consciousness is not our intelligence or our minds. P.D. Ouspensky taught that consciousness is separate from a person's mind or mental activity and that the true change for all people must begin with a person's change in their understanding of consciousness (Ouspensky, 1974).

How is that reflected through Quantum Physics and how does it impact medicine and healing? Let us explore this further through Dr. Paul Drouin as he states, *'Quantum physics implies that consciousness is the ground of being in which the many facetted possibility objects reside. Second, it is the casual act of choice by consciousness that collapses the waves of possibility into particles of actuality converting them from a many-facetted object to a one-facetted one'* (Drouin, 2014, p. x).

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Furthermore, Dr. Patricia Knox explains that, *'Consciousness as the ground of all being, non-locality, discontinuity, entangled hierarchy and downward causation create a quantum world view of the human body versus the materialistic, segmented view created by Newtonian Physics which serves as the basis for allopathic medicine'* (Knox, 2011, p. 7).

This leads us to the conclusion that consciousness is a universal awareness, intelligence and energy that is part of all things and connects all things. Understanding consciousness through the lens of Quantum Physics produces the foundational concept for Quantum Medicine, Downward Causation.

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- **Everything Operates by Way of Downward Causation**

Downward causation can be condensed as the theory that everything is affected from the level of consciousness moving downward into the manifestation of the material instead of what had previously been believed to be true based on the old Newtonian Physics.

That old Newtonian paradigm was the upwards causation model stated that all things were affected moving upwards, starting at matter. The concept of downward causation founded by Amit Goswami, PhD. was groundbreaking and created an entirely new paradigm for biology and understanding for the way the universe functions. The following visual representation reveals both the upwards causation model and downward causation model side by side.

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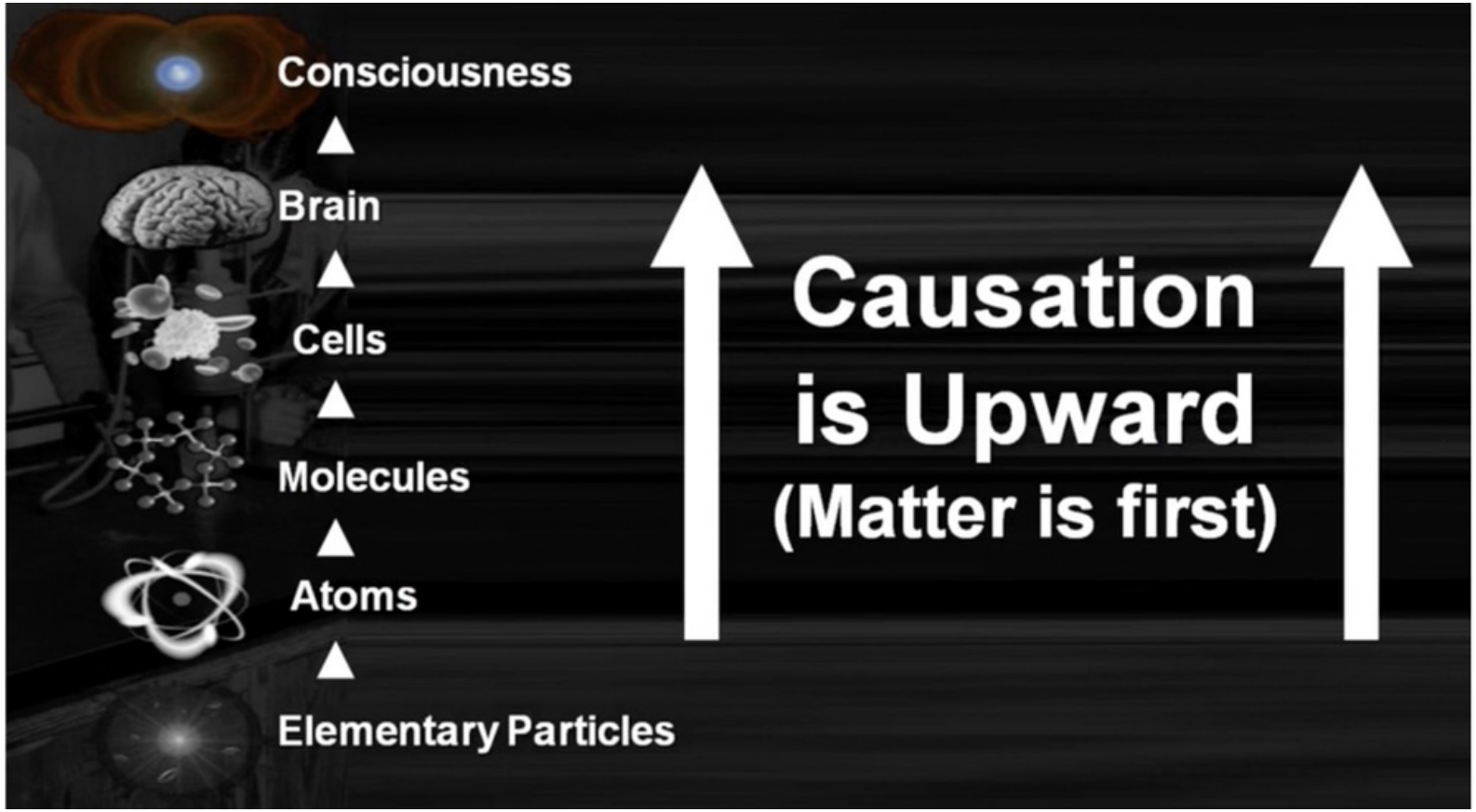

Figure 2. Quantum Universities Upward Causation Model

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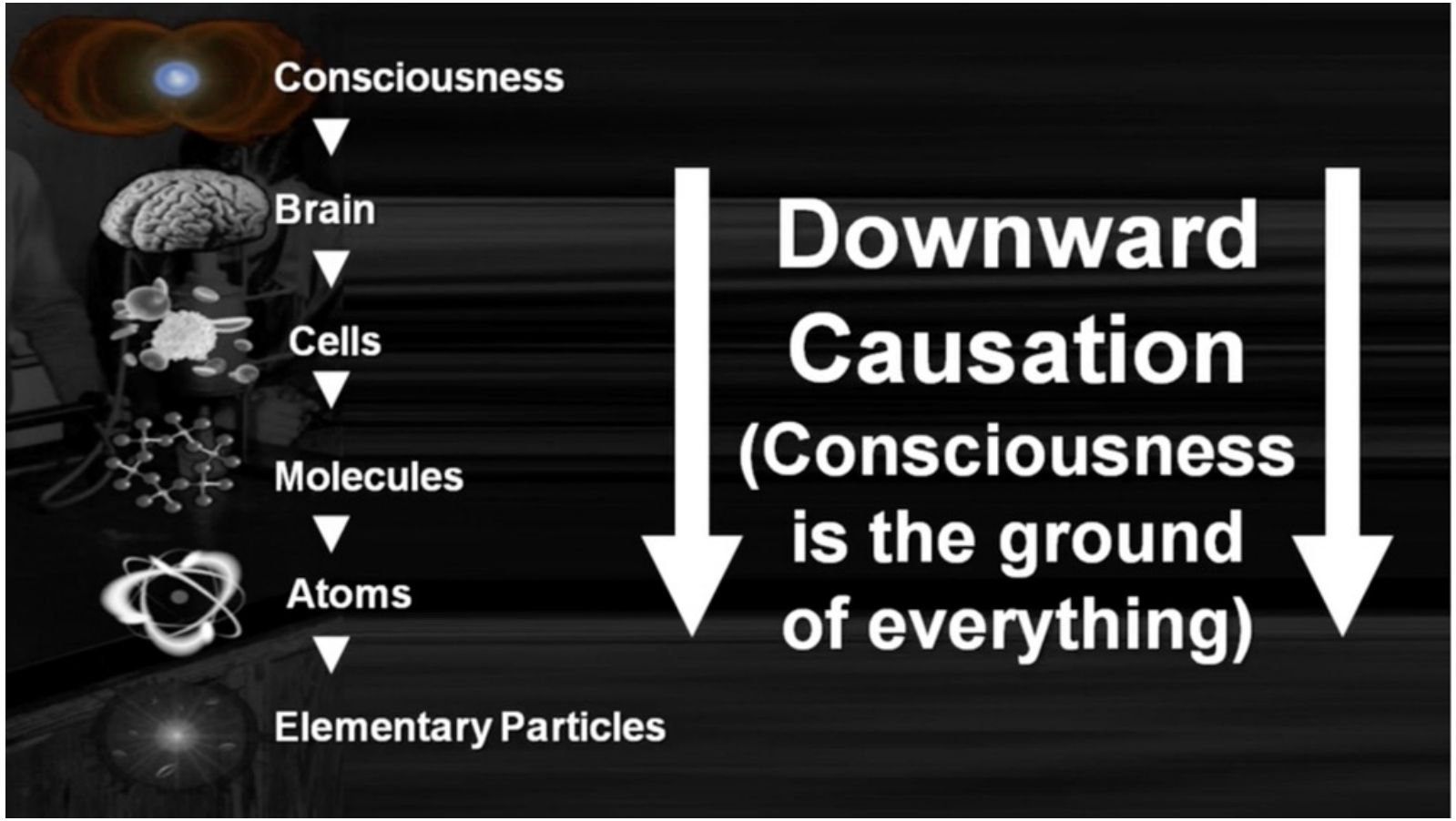

Figure 3. Quantum Universities Downward Causation Model

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Consciousness must be addressed further before the downward causation model can be fully understood since the entire downward causation model begins with consciousness. As Dr. Patrice Knox explains, *'Reality in Quantum Medicine starts with a Universal Consciousness, a creator, or God from which all material substances are made and interconnected. This Universal Consciousness is truly universal, connecting all pieces and parts of the universe. It is the ultimate source of all energy'* (Knox, 2011, p. 7).

Furthermore, the inciting incident or the agent of downwards causation is a quantum collapse of possibility that originates in consciousness as explained by Amit Goswami, PhD. When he states that, *'Quantum objects are waves of possibility' and 'a choice is needed in order to convert possibility to actuality. Who chooses? Because it is our observation of a quantum object that collapses the quantum wave of many possible facets into a unique event of actuality in our experience, we must say that it is our consciousness that chooses.*

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So, in quantum physics, the agent of downward causation is recognized as the consciousness of a human being (von Neumann 1955; Goswami 1989, 1993, Stapp 1993' (Goswami, 2008, p. 31). Now, with this understanding we can move forward to explore the Quantum Physics theories behind downward causation further.

Once the collapse from consciousness has taken place, downward causation takes hold guiding the collapse into the material world via the following bodies within the Quantum 'system of self' (discussed in more detail later within this text); consciousness collapses down into the supra-mental, then into the mental, next into the vital and then lastly into the physical (also discussed further in later sections of this text).

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- Wrapping Up Quantum Physics Foundational Concepts & Frequency

What does all of this complicated new physics mean for healing, achieving optimal health, well-being and WPW in people? A number of things. As defined within The Textbook for Integrative Wellness & Life Coaching, these elements are:

- We are all connected, and we affect our world, and it affects us.
- All things are energy.
- Since we are both frequency and matter at the same time, then rebalancing one will bring balance to the other (example: raising one's frequency will have an effect on their physical state).
- We have only begun to scratch the surface of mind, body, emotional and spiritual interconnection.
- Our mental landscape; our thoughts and perceptions are both frequency and matter and have impact (Eva, 2015).

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Quantum healing techniques such as Emotional Clearing Method (ECM), is as an effective and powerful tool for releasing negative emotions and blocks from the unconscious mind, and even on a cellular memory level by dealing with downward causation within self and also within intergenerational inheritance (Integrative Wellness Academy, 2018). We can further understand the science of quantum physics effectiveness through findings reported in Alternative Therapies in Health and Medicine:

'Virtually all medical and psychological treatments and interventions—conventional as well as complementary and alternative—are assumed to act in present time on present, already well-established conditions. An alternative healing pathway is proposed in which healing intentions—in the form of direct mental interactions with biological systems—may act in a 'backward,' time-displaced manner to influence probabilities of initial occurrence of earlier 'seed moments' in the development of illness or health. Because seed moments are more labile, freely variable, and flexible, as well as unusually sensitive to small influences, time-displaced healing pathways may he especially efficacious. This unusual hypothesis is supported by a review of a substantial database of well-controlled laboratory experiments.

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Theoretical rationales and potential health applications and implications are presented' (James W. G., 2000).

In one such study it was reported that,

'The first experiment examined the effects of a group's healing intention directed in real-time at volunteers isolated 200 meters away. The second experiment studied the effects of Umbanda mediums who directed their healing intentions from Sao Paulo, Brazil towards volunteers who were monitored two months earlier in Las Vegas, Nevada. The first study showed that the groups' healing intention was associated with an increase in breathing rate and a decrease in electrodermal activity in the distant volunteers. The second study showed that despite a separation of 6,000 miles in space and two months in time, the mediums' healing intention was associated with an increase in fingertip and an increase in electro dermal activity in the distant volunteers' (Dean I. Radin).

This discovery, when applied to all limitations, human blocks, illness, trauma, and disease can be treated outside of conventional time, and even backwards.

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It is important to understand as much as possible that Quantum Physics effects how we view and care for the mental (mind), physical (body), emotional (heart) and spiritual (spirit/soul) body systems. All of the broader aspects of Quantum Physics inclusive and interconnected philosophies and theories prove the points that:

- We are all connected.
- We need to process and release things that we are not consciously aware of.
- When one aspect of anything is moving towards wellness and wholeness it has an effect on all parts, including the world.

"Beneath the surface of the protective parts of trauma survivors there exists an undamaged essence, a Self that is confident, curious, and calm, a Self that has been sheltered from destruction by the various protectors that have emerged in their efforts to ensure survival. Once those protectors trust that it is safe to separate, the Self will spontaneously emerge, and the parts can be enlisted in the healing process" — Bessel A. van der Kolk, The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma

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- **The future of healing**

"The brain-disease model overlooks four fundamental truths: (1) our capacity to destroy one another is matched by our capacity to heal one another. Restoring relationships and community is central to restoring well-being; (2) language gives us the power to change ourselves and others by communicating our experiences, helping us to define what we know, and finding a common sense of meaning; (3) we have the ability to regulate our own physiology, including some of the so-called involuntary functions of the body and brain, through such basic activities as breathing, moving, and touching; and (4) we can change social conditions to create environments in which children and adults can feel safe and where they can thrive.

When we ignore these quintessential dimensions of humanity, we deprive people of ways to heal from trauma and restore their autonomy. Being a patient, rather than a participant in one's healing process, separates suffering people from their community and alienates them from an inner sense of self."
— Bessel A. van der Kolk, The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma

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Healthy Frequency, Unhealthy Frequency

Since everything is both particle and frequency this means that when something is unhealthy that is a specific frequency. It also means that when something is healthy, that, too, is a specific frequency. Taught within the Master Integrative Life Coaching Certification course through Integrative Wellness Academy the example of empowerment around personal frequency is the awareness that a person has a frequency, and their frequency changes, this change can occur when their emotions change, or in response to thoughts and actions.

Understanding personal frequency (also called vibration) and truly beginning to take accountability for elevating that personal frequency dramatically shifts how a person shows up to life. This also creates a powerful shift to how a person is experiencing the things in their lives.

The ability to intentionally shift our personal frequency moment to moment, is something that we are each able to do once we learn how to do so (Amen, 2015). Therefore, within the quantum approach to healing and the integrative 'system of self', identifying frequency patterns and moving them towards healthier frequencies is ideal, this requires understanding the 3 Game Changers.

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The 3 Game Changers

The 3 Game Changers is a framework for approaching both the achieving of and the sustainability of healthy frequencies. The three key points within the framework are; identifying unhealthy frequency, clearing unhealthy frequency and maintaining healthy frequency. This not only identifies the core issue; it resolves it and prevents it from returning. 'A problem that causes a conflict will often seem complicated with a lot of surrounding issues.

To fully understand a conflict, it is helpful to identify the core of a problem and separate it from any related issues. Identifying the core of the problem helps you find the source of the conflict' (Regional Academic Center for Environmental Public Health). Put simply, *'It is not enough to topically reduce a symptom. If sustainable positive change is to occur, it must occur at the core or root level in the energy'* (Amen, 2015). In order to both achieve and also maintain WPW, healing and optimal heath, all three of these game changers must occur and become a continual practice.

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Identifying Unhealthy Frequency

One of the most powerful forms of identifying unhealthy frequencies is the use of powerful questioning for self-discovery. In Cognitive Behavioral Therapy, asking clients powerful questions helps guide the patient's discovery by bringing information into the patient's awareness so that it can be acted upon (Priory Lodge Education, 2010). *'When powerful questions are asked of oneself, they are able to excavate information into a persons' awareness so that they might take more intentional actions that will lead them towards what they want to be experiencing'* (Amen, 2015).

Unhealthy choices and patterns that occur in all of the bodies within the integrative 'system of self' lead to unhealthy frequencies, it is the law of cause and effect (Collins, 2004). Therefore, to truly heal and maintain healing a person must first identify the negative frequencies within themselves and their lives as well as what thoughts, emotions and actions are leading to them. But can a person always become consciously aware through questioning? The answer is no. Since the patterns that may cause unhealthy frequency can potentially be completely unconscious, if powerful questioning for self-discovery does not work, an unconscious technique is the more appropriate tool.

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A very powerful and effective unconscious technique to use for this is ECM, *'a technique that was developed after years of research and training with different modalities, neuroscience, neuroplasticity research and current research on emotions and beliefs effects and interconnection on biology. ECM works with the brain's neuropathways to release both conscious and unconscious negative emotions, traumas and connections to limiting beliefs that block you from moving forward in freedom'* (Amen, 2015). ECM can help identify and also release or clear negative frequencies.

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Clearing Unhealthy Frequency

In order to clear unhealthy frequencies, there needs to be a release and then a rebalancing. There are many clearing methods and the specific one that will be helpful for one person may not be the right tool for all. There are many forms of emotional and mental release techniques, unconscious clearing and other quantum medicine techniques such as ECM that are effective for clearing negative frequencies. Frequency clearing takes experimentation and can be deemed a success when the symptom of the unhealthy frequency begins to shift. That is when the results show up or manifest within the downward causation model.

Clearing unhealthy frequencies requires action and change since a tool is only effective if it is practiced. One cannot continue doing the things that created the unhealthy frequency and expect a different result. This means clearing the unhealthy frequency out of the whole self, and all bodies, as well as then taking consistent actions to maintain healthy frequencies is required. (Amen, 2015)

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Frequency Management

If a healthy frequency is not able to be maintained and regenerated on its own within an individual, recurrence of the initial problem occurs more often than not. Additionally, it can lead to a decreased immune system which will lead to other new illness, diseases or gaps in wellness and wellbeing.

According to the American Cancer Society, *'cancer survivors are at risk for recurrence of the original cancer or the development of a second primary (new) cancer. Even after treatment of the original cancer appears to have been effective, cancer cells may persist in the body and eventually grow to the point where they are detected either near the site of the original cancer or elsewhere in the body'* and that *'In addition to improving disease outcomes, healthy behaviors may also improve survivor functioning and quality of life'*, (American Cancer Society, 2014-2015).

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Without specifically addressing the 3 Game Changers within a healing protocol, it becomes a spiral of topical treatments yet again. '*Any healing treatment, whether it be naturopathic, complimentary, alternative, integrative or quantum medicine, unless frequency maintenance is a significant element of the treatment, a. sustainable positive outcomes are rarely possible and b. without addressing all three of the energetic game changers and especially with leaving out the last, frequency management, one is simply topically treating symptoms'* (Amen, 2015) – this then becomes a parallel approach to allopathic medicine but using more gentle and natural medications and treatments.

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- **Autonomic nervous system**
  - Sympathetic, parasympathetic, and enteric

In a white paper published on NCBI on 'Anatomy, Autonomic Nervous System', the authors, Joshua A. Waxenbaum; Vamsi Reddy; Matthew Varacallo describe the autonomic nervous system as 'a component of the peripheral nervous system that regulates involuntary physiologic processes including heart rate, blood pressure, respiration, digestion, and sexual arousal. It contains three anatomically distinct divisions: sympathetic, parasympathetic, and enteric'.

The two main divisions of the autonomic nervous system are sympathetic and parasympathetic. The enteric division is a defined by the US National Library of Medicine as, 'Two ganglionated neural plexuses in the gut wall which form one of the three major divisions of the autonomic nervous system. The enteric nervous system innervates the gastrointestinal tract, the pancreas, and the gallbladder. It contains sensory neurons, interneurons, and motor neurons. Thus the circuitry can autonomously sense the tension and the chemical environment in the gut and regulate blood vessel tone, motility, secretions, and fluid transport.

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The system is itself governed by the central nervous system and receives both parasympathetic and sympathetic innervation. (From Kandel, Schwartz, and Jessel, Principles of Neural Science, 3d ed, p766).'

What is the function of the enteric nervous system? 'The enteric nervous system (ENS) is a quasi-autonomous part of the nervous system and includes a number of neural circuits that control motor functions, local blood flow, mucosal transport and secretions, and modulates immune and endocrine functions.'

What stimulates the enteric nervous system? 'In general, sympathetic stimulation causes inhibition of gastrointestinal secretion and motor activity, and contraction of gastrointestinal sphincters and blood vessels. Conversely, parasympathetic stimuli typically stimulate these digestive activities.'

What activates the autonomic nervous system? 'The autonomic nervous system is one of the major neural pathways activated by stress. In situations that are often associated with chronic stress, such as major depressive disorder, the sympathetic nervous system can be continuously activated without the normal counteraction of the parasympathetic nervous system.'

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Most people are familiar with the phrase, fight of flight. However, to understand this better and the importance of the autonomic nervous system in your somatic practice, you will need to know the difference between the parasympathetic nervous system (PNS) and the sympathetic nervous system (SNS) as well as the interconnection between the SNS, PNS and enteric nervous system (ENS).
'The parasympathetic nervous system (PNS) controls homeostasis and the body at rest and is responsible for the body's "rest and digest" function. The sympathetic nervous system (SNS) controls the body's responses to a perceived threat and is responsible for the "fight or flight" response'.

Imagine we have a light switch; the off position is our parasympathetic nervous system. The on position is when we are in fight or flight, this is the sympathetic nervous system. When fight or flight gets triggered it switches to the on position. When we relax and feel safe it goes into the off position. When it is in the on position the digestion slows (impacting the ENS) and the heart rate increases, it pumps your blood faster (ENS function) because in fight or flight you need the energy to run away fast so you don't die or experience harm (even stress). When you are experiencing a threat, you do not need energy to digest your food and absorb your nutrients, you need that energy to survive. Unfortunately, chronic stress can cause our fight or flight to get 'stuck' in the on position.

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When the PNS gets stuck in the on position, we stop digesting nutrients properly which can lead to weight gain and deficiencies in the body. It taxes our immune system which leads to illness. Our muscles tighten and tense which can lead to many somatic symptoms such as pains, body aches, headaches and even injury.

When our PNS is stuck on, every meal we are eating, we are not fully digesting or absorbing the nutrients properly. In fight or flight your breath is becoming shallower, not breathing into the full capacity of the lungs leads to the brain is not getting as much oxygen which increases conscious stress and decreases the ability to think clearly and handle the kind of stress, you're under. This also can have negative impacts on brain health and cognitive function.

What happens is within our world it that there are so many stressors going on around us both consciously and unconsciously at ALL times, that a lot of people are walking around in a ‘stuck’ PNS ‘on position’. This means their fight or flight has been triggered into that on position and it just stays there. They are walking around, and their body is on high alert, unconsciously (or biologically) wondering what is going to try to harm them next.

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That is what is going on, on a physiological level. That is causing incredible amounts of stress and the immune system plummets. All kinds of mental, emotional, physical, and spiritual issues come from that, and you will see this frequently within your client population as a somatic practitioner.

According to the Merk Manual, things that can negatively impact the anatomic nervous system and can also cause or lead to autonomic disorders can include:

1. Chronic stress
2. Trauma
3. Diabetes (the most common cause)
4. Peripheral nerve disorders
5. Aging (including menopause)
6. Parkinson disease

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Other, less common causes include the following:

1. Autonomic neuropathies
2. Multiple system atrophy
3. Pure autonomic failure
4. Spinal cord disorders
5. Certain drugs (and potentially toxins)
6. Disorders of the neuromuscular junction (where nerves connect with muscles), such as botulism and Lambert-Eaton syndrome
7. Certain viral infections, including COVID-19
8. Injury to nerves in the neck, including that due to surgery

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- Stress response and implications

Later we will do a deep dive on stress, how to reduce it, how to manage it and how to help your clients become more resilient and increase their capacity to deal with life's stressors. But first, let's continue to identify WHY addressing stress is so critical and why all somatic practitioners should help their clients address stress as a central and foundational aspect of their somatic practice.

Stress, especially chronic stress often leads to an array of somatic issues and symptoms in addition to emotional, mental, and even spiritual symptoms or imbalances.

1. How can somatic issues manifest - mind, body, heart, spirit

While 'soma' is 'of the body', there is a deep interconnection between the mind, body, heart, and spirit. The physical system (the physical body and the physical environment around a person) is where the feedback shows up or manifests into somatic symptoms. However, the roots or origin can be within the mind, body (physical), heart or spirit. An example of this interconnection is if someone is having imbalance/lack of wellness in their mind or mental system and they have constant negative thoughts

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More severe somatic symptoms often associated with somatic disorder can also include:

- Loss of mobility, function, or paralysis
- Abnormal movements (such as tremor, unsteady gait, or seizures)
- Blindness
- Hearing loss
- Loss of sensation or numbness
- Seizures (called nonepileptic seizures and pseudo seizures)

When clients present with ANY significant somatic symptoms it is ALWAYS recommended that they seek additional medical evaluation and treatment from a medical doctor, naturopath, natural doctor, functional medicine doctor, chiropractor or Chinese medical doctor and acupuncturist.

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Major areas of life: career & finances, health & wellness, family & relationships (sex), self-development & spirituality

In addition to somatic issues either being rooted in or impacting through deep interconnectedness ALL the four systems (mind, body, heart, and spirit) they can also be rooted in and impact ALL your clients' major areas of life. These areas fall under the following major life categories:

Career & finances
Health & Wellness
Family & Relationships
Self-Development & Spirituality

An example of this is if someone has relationship problems because of past trauma this can manifest as somatic symptoms.

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"Being able to feel safe with other people is probably the single most important aspect of mental health; safe connections are fundamental to meaningful and satisfying lives." — Bessel A. van der Kolk, The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma. Feeling safe around other people is often not possible for those individuals who have experienced significant issues in childhood, trauma at any point in their life and/or negative relationship experiences in the past or present. Simply helping to release and clear the somatic symptoms will not necessarily health the root or core issue and may manifest again if the issue is not addressed and healed at the root as well. This is one of the many reasons why as somatic practitioners we are only one tool a client will utilize within their healing journey. Somatic work and somatic practice are not a whole person healing solution.

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Helping your client create a team of healers to support their whole person health and healing is optimal. This can include life coaches, mental health practitioners, natural or traditional medical practitioners and other complimentary or alternative specialists. It takes a village! Help your clients build one.

The Need to Reconnect and Listen to Internal Feedback

When we are disconnected from ourselves it is as if we are tuned out from a radio frequency that is constantly playing. It's there, but we do not hear it. Tuning back into self-awareness is critical as Dr. Deepak Chopra points out, *'I've worked all my life on the subject of awareness, whether it's awareness of the body, awareness of the mind, awareness of your emotions, awareness of your relationships, or awareness of your environment. I think the key to transforming your life is to be aware of who you are'* (Chopra).

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4. Symptoms are feedback

Our bodies are designed to provide feedback to us. When we encounter danger, pain, illness, a lack of safety, injury and even disease, our bodies communicate warnings to us. These begin as subtle and build in intensity. When we experience any symptoms in the mind, body, heart, or spirit it is powerful feedback that we are receiving. This feedback, notification or warning coming from within is intended to protect us and help us to regain homeostasis and wellbeing.

The big problem is that people do not learn how to listen and adjust to this feedback before it becomes critical or chronic. Often the feedback is suppressed by medications, acts of avoidance or simply through acceptance or denial. An example of this is 'Oh, I guess I am just I'm just tired all the time because I work too much', or 'I am just getting older, that's why I ache'.

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Furthermore, in an article for Positive Health, Marjorie Brook, LMT CIMI expressed, *'It never ceases to amaze how disconnected people are from their bodies.'* (Brook, 2012). She then further conveyed that in order for a person to regain full health and optimal healing that both the brain and the somatic body need to be reminded, and often even taught again the way their own body is designed to function in an interconnected way. This includes how to hear and listen to the bodies internal feedback:

'Body awareness is dependent on being able to perceive and integrate information coming from all the sense organs, including the less well-known ones (proprioceptors) in the muscles and joints, which monitor internal movements. Proprioception is the most overlooked of our senses, it is as important, if not more important as the other senses, for normal functioning. Proprioception, often referred to as the sixth sense, was developed by the nervous system as a means to keep track of and control the different parts of the body' (Brook, 2012).

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While we are all born with proprioception as well as the ability to be connected to, and hear the bodies internal feedback, the ability is like a muscle and without consistent practice and use it can fade. (Brook, 2012). People are becoming so disconnected from their minds, bodies, hearts, and spirit as well as disconnected from the awareness of the interconnection of them, that they no longer hear the bodies internal feedback. This critical feedback provides guidance and alarms before significant illness, disease and injury occur, as well as during it, that provides information to support healing.

With technology, over busyness, stress, lack of self-care, suppression of negative emotions, unconscious limiting beliefs, traumas and an array of other things, human beings are becoming more and more disconnected from their internal feedback every day, especially disconnected from the form of feedback known as intuition. Intuition or intuitive intelligence is the powerful feedback that gives early warning signs before illness, injury and disease take place. It has now become common to ignore or suppress the feedback until the internal feedback becomes so loud and extreme that it cannot be ignored, thus manifesting into acute conditions.

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Our minds and bodies are designed to trust and be in connection with our inner gut voice or intuition. Our body is wired so that our intuition will warn us when we're in danger, when we're getting sick, when our bodies need something or when we have an emotional need as well. Our intuition will also be a guide for what path to take, or which decision is a good choice for us at the time. So much in our culture actually trains us to disconnect from the ability to hear that voice and to trust it (Sinclair, 2011).

How many times do people feel like they are coming down with a cold and instead of listening to that, they choose to push through it instead of resting? We are all guilty of that at some time in our lives, but for many, that level of disconnection has become a daily practice. We basically tell that inner voice to be quiet and we ignore it. Or as another example, what about when something hurts your feelings, and instead of expressing that, you tell yourself it was no big deal?

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What about after a long day of work, when you find yourself coming home, turning on the television or getting on the internet and zoning out, just completely disconnecting, when what your body really needs is possibly nutrition and exercise? But we push that thought aside and we just want to disconnect and zone out, ignoring that we're hungry or that our body is tight and needs to move. The thing about all of these is that they become a pattern, and what that pattern leads to is a disconnect and distrust between that inner prompting and our conscious mind. This disconnection can carry huge consequences.

Today it is common practice for a person to finally hear the feedback in the form of acute symptoms and report these to their doctor, then in turn their doctor only treats the symptoms by giving them a prescription (or two, or three), with the claim that these are 'doctor's orders', and the desire for a level of blind faith to be executed in compliance. According to the University of Iowa's Hospitals and Clinics, they state that *'most doctors would agree—and hope—that their orders should be taken seriously all of the time'* (University of Iowa Hospital & Clinics, n.d.).

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Often this is the case where the patient turns their life over into their doctor's hands as if the doctor's feedback is fact. However, people need to understand the full scope of their decisions and with that there are a few things to consider; first, every expert provides feedback through their lenses of reality, it is not fact, only feedback. Secondly, every person IS empowered to decide what is actually best for them, it is simply a matter of stepping into that empowerment and taking ownership of it. Thirdly, when a person is connected to their internal landscape, they can hear the feedback from their mind, body, heart and spirit that allows for them to make an empowered and clearer choice as to which feedback to act upon and which feedback not to act upon.

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We are wired to function with this type of connection as Susan Apollon points out, *'You probably already use your intuitive sense to a certain degree. But you can further develop and hone your capacity to intuit—to tap into that ability to know, which resides deep within you—and there are many good reasons to do so. You will not only make better decisions, you'll just feel better, safer, more grounded, and more in control'* (Apollon, 2007) this not only validates that human beings are wired for the ability to hear internal feedback but also that rebuilding that connection is possible.

5. What are the potential implications for ignoring or not clearing?

When the body sends feedback that we ignore, we continue our progression towards illness, injury, disease, and mental and emotional health crisis.

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Every person is in a varying state of health, day to day and moment to moment. Everything that a person does, and experiences leads towards health or further away from health. Therefore, the experience of obtaining more or less health is a process, not an event. This also means that every person has a choice and is empowered to take actions that move them towards what they want to experience – these actions lead to either more health or less health.

Dr. Paul Drouin teaches this process of moving towards or away from health in the following way, when a persons' sympathetic nervous system is 'on' they are moving towards health or homeostasis. But once there is a stressor presented and the parasympathetic nervous system is triggered, a person then begins to move towards un-health.

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This theory is reflected in the graph below:

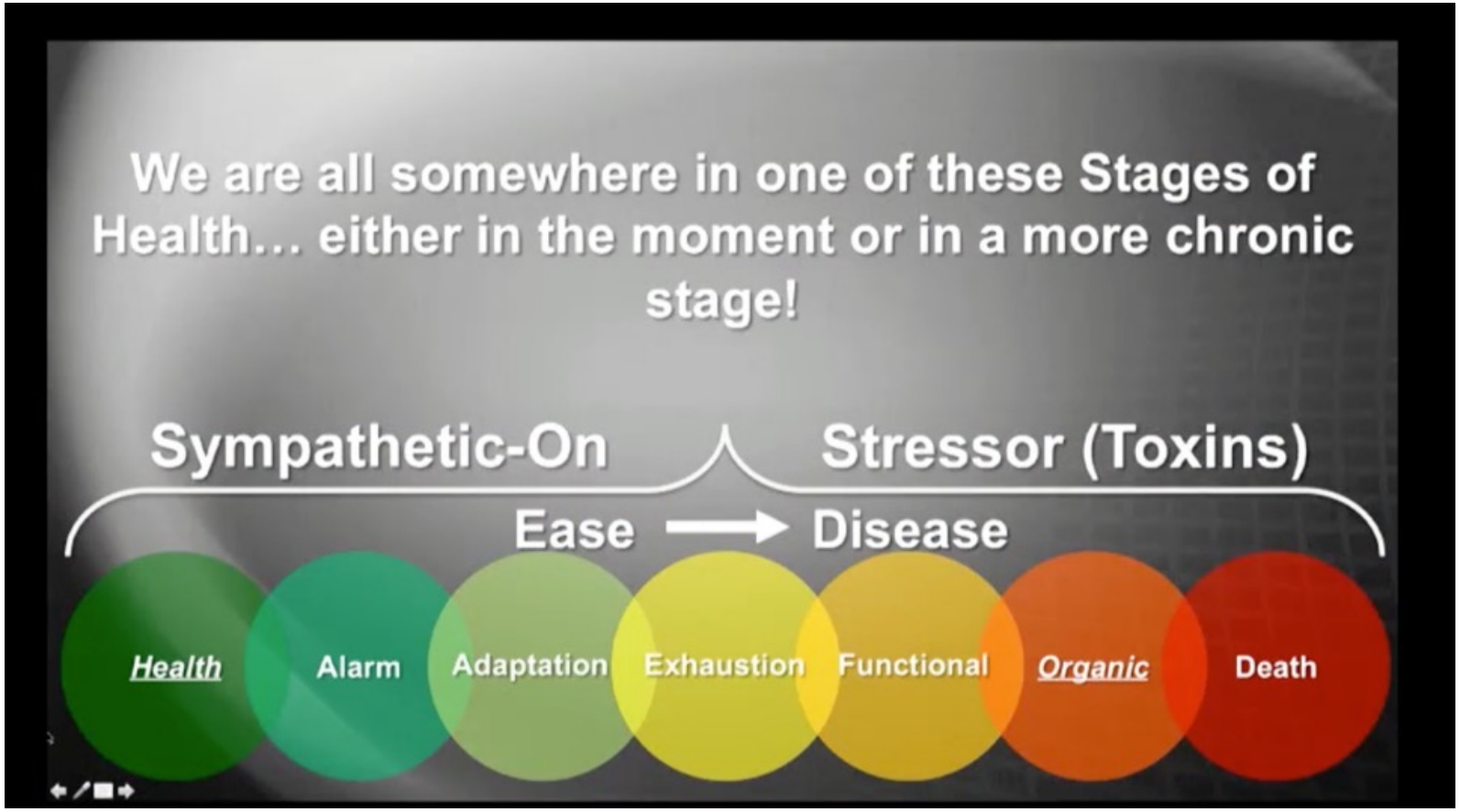

Figure 7. Quantum Universities Sympathetic/Parasympathetic Graph

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A stressor can be an environmental toxin, a thought, a suppressed emotion, an unconscious trauma encoded on a persons' DNA and much more. Health and wellness author, Kris Carr explains it like this, *'If you don't think that your anxiety, depression, sadness and stress impact your physical health, think again. All of these emotions trigger chemical reactions in your body, which can lead to inflammation and a weakened immune system. Learn how to cope, sweet friend. There will always be dark days'* (Carr K. , 2017).
This means that everything that a person is experiencing NOW, yesterday and tomorrow will all move them towards or away from optimal health.

"We have learned that trauma (or stress) is not just an event that took place sometime in the past; it is also the imprint left by that experience on mind, brain, and body. This imprint has ongoing consequences for how the human organism manages to survive in the present. Trauma results in a fundamental reorganization of the way mind and brain manage perceptions. It changes not only how we think and what we think about, but also our very capacity to think."
— Bessel A. van der Kolk, [The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma]

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This simply put means that the consequences of NOT resolving, healing, and clearing the root of the feedback AND the somatic symptoms (and other symptoms) can and do radically alter the trajectory of a person's life. They will not live to their fullest potential within mind, body, heart, and spirit, nor within any of the major life areas. The part in your client's healing journey that you play as a somatic practitioner is important, valuable and life changing work!

- Modern living style as a causation of long term and chronic low-level stress & trauma

Modern life has radically shifted over the last 100 years and even more so since the internet boom in 1990's. These shifts have been at different paces and to varying extents based on where one lived in the world. In the last 20 years with social media platform providing more connection and access to content, information, education, entertainment, and the space to express personal views and share their lifestyles it has impacted people globally. Additionally, now that we truly have a global market place our politics and economies have further shifted.

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Mara Fox, a journalist for Outside wrote 'Americans are spending less time outdoors, according to a 2019 Outdoor Foundation study released on January 29. Nearly half of the U.S. population doesn't participate in any outdoor recreation at all, and only 17.9 percent got out at least once a week in 2018.... Even kids are staying inside. Children took part in 15 percent fewer outdoor activities in 2018 than they did six years before. The study suggests barriers like work, technology, and cost of entry prevent individuals from playing outside. "[The study] indicates that we're becoming an indoor nation," says Lise Aangeenbrug, the executive director of the Outdoor Foundation, the philanthropic extension of the Outdoor Industry Association (OIA). "People are missing out on the joy, learning, and community building that the outdoors can provide".'

*Study https://outdoorindustry.org/resource/2019-outdoor-participation-report/?utm_source=media&utm_medium=press-release&utm_campaign=participation

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While these changes have created many positive things like deeper understanding of other cultures, world views and connection to others around the world. On the flip side it has also produced a significant increase in screen time and exposure to upsetting or even traumatizing content or media. Additionally the technology boom has also paralleled a decrease in community or a more tribal approach to life. The implications of which have been researched extensively.

The American Psychological Association 'for the past decade, the American Psychological Association's *Stress in America*TM survey has examined how stress affects American adults' health and well-being. This year's survey (2017) took a deeper look at technology and social media to better understand their link to stress, relationships and overall health and well-being.

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The survey showed, nearly all adults (99 percent) own at least one electronic device (including a television). Almost nine in 10 (86 percent) own a computer, 74 percent own an internet-connected smartphone and 55 percent own a tablet. Research also shows that the percentage of American adults using social media increased from 7 percent to 65 percent between 2005 and 2015. Among young adults ages 18 to 29, the number is even higher — nine in 10 (90 percent) reported using social media in 2015, compared to 12 percent in 2005.Adoption rates among all groups of new and emerging technologies and social media have climbed to enormous proportions, with Facebook and Instagram boasting more than 2 billion combined monthly users.

For constant checkers, stress runs higher than for those who do not engage with technology as frequently. On a 10-point scale, where 1 is “little or no stress” and 10 is “a great deal of stress,” the average reported overall stress level of constant checkers is 5.3. For non-constant checkers, the average reported stress level is 4.4.

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Constant checkers also reported a higher average level of stress related to technology during the past month than their non-constant checking peers (3.0 vs. 2.5, respectively). Among employed Americans who check their work email constantly on non- workdays, their reported overall stress level is 6.0. … Many Americans (65 percent) somewhat or strongly agree that periodically "unplugging" or taking a "digital detox" is important for their mental health. However, only 28 percent of those agree about the important of a detox actually report doing so. ' – to read the full study (which is absolutely worth a full read)
visit https://www.apa.org/news/press/releases/stress/2017/technology-social-media.pdf.

This coupled with a lot of modern-day work requiring way too much sitting indoors and countless hours in front of a computer has had a negative impact on our mind, body, heart, and spirit collectively as a human race. We move our bodies less, having to intentionally exercise versus naturally living an active lifestyle. This alone is a recipe for somatic symptoms manifesting. It is not the way human beings are designed to be living.

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The average modern lifestyle lived today is breeding imbalance socially, emotionally, physically and is contributing to chronic stress, decreased immune function, increases in illness and disease. It leads to less connection with themselves, less ability to hear their internal feedback and to bear witness to their internal landscape.

People have not only been disconnected from themselves but also from other human beings, the planet, and the entire Universe. In an article published in the Journal of Environmental and Public Health, it stated that, *'Modern lifestyle has increasingly separated humans from the primordial flow of Earth's electrons'*, and that *'During recent decades, chronic illness, immune disorders, and inflammatory diseases have increased dramatically, and some researchers have cited environmental factors as the cause. However, the possibility of modern disconnection with the Earth's surface as a cause has not been considered'* (Gaétan Chevalier, 2012), until now.

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The consequences, symptoms, un-wellness, and all problems that humans and our world face, can be improved by applying the quantum worldview and moving towards reconnection. Reconnection begins with each individual. As Sir James Jeans expressed so eloquently, *'In the deeper reality beyond space and time, we may be all members of one body'* (Deepak Chopra, 2015).

Helping your clients to not only reconnect with themselves but also with nature, its natural cycles, and rhythms, to community and to the world leads to a more balanced and healthy life.

- Identifying trauma

Many of your clients will have experienced trauma. Later you will learn about numerous different types of trauma, but first, let's identify trauma and discuss what it is, what it is not and how we talk about it with clients.

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What is trauma?

According to the American Psychological Association, 'Trauma is an emotional response to a terrible event like an accident, rape, or natural disaster. Immediately after the event, shock and denial are typical. Longer term reactions include unpredictable emotions, flashbacks, strained relationships, and even physical symptoms like headaches or nausea.' Or any other negative somatic symptom.

https://www.apa.org/topics/trauma

This means that trauma is not defined as an event, but the response to the event. This is why to soldiers can both go into the same war and experience identical events, and one comes out with trauma and PTSD while the other does not. What is traumatic to one client will not be traumatic to another. We do not define this, our clients do. As integrative somatic practitioners we never diagnose, this means that we do not assign such diagnostic labels as trauma and PTSD.

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‘Going through very stressful, frightening, or distressing events is sometimes called trauma. When we talk about emotional or psychological trauma, we might mean situations or events we find traumatic and how we're affected by our experiences.’

https://www.mind.org.uk/information-support/types-of-mental-health-problems/trauma/about-trauma/

‘There are three main types of trauma: Acute, Chronic, or Complex. Acute trauma results from a single incident. Chronic trauma is repeated and prolonged such as domestic violence or abuse. Complex trauma is exposure to varied and multiple traumatic events, often of an invasive, interpersonal nature.’

https://earlyconnections.mo.gov/professionals/trauma-informed-care

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‘Trauma is the lasting emotional response that often results from living through a distressing event.’

https://www.camh.ca/en/health-info/mental-illness-and-addiction-index/trauma

When people experience trauma, it can lead to recurring trauma triggers and trauma responses.

‘Trauma Trigger: Any type of internal or external reminder of the trauma. These can be in a person’s awareness or not. These are not always rational. A child can be playing with a dog and their parent can come up and slap them, scolding them about being late, and from then on, the child could be afraid of dogs. This is because the part of the brain that “tags” something as a danger learns by association, not by “in-the-moment” detail or logic.

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Trauma Response: This, perhaps, is the key to understanding trauma. This term refers to the way in which a person reacts to after-the-fact triggers that remind the brain and body of the trauma. There is also a great deal of variety to this, but some examples are: Easily startled, high anxiety or panic at trauma triggers, hypervigilance, irritability, difficulty concentrating, avoidance of the triggers (or even discussing the triggers), derealization (feeling as if the world or themselves are "unreal"), depersonalization (the feeling of watching oneself from outside), withdrawal, and/or sleep disturbances (including sleeping too much, too little, or having nightmares).'

https://www.aplaceofhope.com/what-trauma-is-and-is-not/

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‘Research has shown that children are particularly vulnerable to trauma because of their rapidly developing brain. During traumatic experiences, a child’s brain is in heightened state of stress and fear-related hormones are activated. Although, stress is a normal part of life, when a child is exposed to chronic trauma, like abuse or neglect, the child’s brain remains in this heightened pattern. Remaining in this heightened state can change the emotional, behavioral and cognitive functioning of the child in order to maintain and promote survival. Over time, these traumatic experiences can have a significant impact on a child’s future behavior, emotional development, mental and physical health.’
https://earlyconnections.mo.gov/professionals/trauma-informed-care

An important resource is the The Adverse Childhood Experiences Study (ACEs) underscores the impact of trauma on physical and mental health over time. You can learn more about it here:
https://www.cdc.gov/violenceprevention/aces/index.html

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What trauma is not

Since trauma is defined by the response not the event. There is a difference between an adverse or negative life experience and a trauma. While in western culture it has been popularized to respond to anything one does not like or is negative in anyway with comments such as 'I'm traumatized'… 'that is so traumatizing'. Those are more being used as expletives or emotional punctuative statements.

NYU Langone Health published an article to help explain the difference: "During the COVID-19 pandemic, adverse life experiences can range from being without access to your general stomping grounds, limitations in your travels, social distancing from close family and friends, and an inability to freely manage home and work responsibilities, including going to the supermarket as a family," Dr. Schlechter says.

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"Most adverse life experiences are similar to a mosquito bite," says Dr. Montalto. "Mosquito bites are really annoying and for a few moments draw our attention, and we itch them a lot. Anyone who has been bitten by a mosquito can also tell you that they go away." A bee sting could be an example of a much bigger kind of adverse life experience. "It seems to be the most important thing in the world—it hurts a lot and there is often a stinger that has to be removed," Dr. Montalto says. "Bee stings take a bit longer to get over, but they eventually fade from memory."

However, if a person is allergic to bees and gets stung, depending on how bad the reaction is and whether epinephrine is on hand, this may indeed be quite traumatic, and in this case, not so easily forgotten, she says. "Of people who experience a traumatic event, about 8 to 12 percent go on to experience significant symptoms," Dr. Montalto says."
https://nyulangone.org/news/understanding-difference-between-difficult-moment-trauma

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So in the simplest form, what trauma is not is a negative event that does not lead to lasting negative reactions, emotions and experiences.
How we talk about trauma with our clients

As integrative somatic practitioners we do not label a client's past experience or memory, or somatic symptom is the body as 'trauma' UNLESS the client labels it as such. We do not need to, nor is it helpful to assign such definitions. A client may have experienced an event that by textbook standards is a 'traumatic event', however they may or may not experience it as such. Labeling things can magnify them in less than helpful ways. While for others, being able to label something as 'trauma' can help them separate it from themselves and who they are. This is why we meet the client where they are using the language and definitions that they provide.

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- Collective trauma (The global pandemic, George Floyd, Racism, War on Ukraine, Mahsa Amini as examples)

Kaiser Permanente published an article in 2021 stating that 'Collective trauma is a shared emotional reaction to a terrible event. People often feel powerless as a result of these experiences. In a nation as large as ours, it's uncommon to have the whole country experience trauma at the same time, and yet we've had several events like that in the past year' https://about.kaiserpermanente.org/total-health/health-tips/healing-from-collective-trauma

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While this article was directed at Americans, no matter what country someone lives in, the collective trauma has been felt. The global collective trauma experiences we have all shared are impacting people both consciously and unconsciously. The last few years especially with the pandemic, more media coverage and exposure via social media to traumatic racial events, crimes, systemic racism, inequality, bullying towards the differently abled and neurodivergent, antisemitism, hate towards the LGBTQ+ communities, lack of bodily autonomy for women, political violence and political division, violations of human rights, war, genocide, and natural disasters, has exposed everyone to these traumas collectively. While the extent we individually experience and react to these collective traumas differs, they are absolutely increasing everyone's stress at the least and impacted our mental, emotional, physical, and spiritual health (to varying degrees).

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What we have come to accept as our ‘normal’ has is anything but! It takes intentionality to process, release and heal from these collective traumas. Somatic practices can play a big role in doing so. As a somatic practitioner you will be able to effectively use many of the tools and techniques that you learn within this course to support your clients in healing from these collective traumas. In addition to those many resources you will gain later within the Somatic tools & Techniques section, below are a few additional things you can share with your clients around collective trauma healing –

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- Becoming aware of how you feel within your body when you view, watch, listen or read different types of media posts, articles, and news.
- Limit or reduce social media time and exposure to the media that you can feel is affecting you negatively.
- Give yourself permission to feel your feelings and create space to grieve and process them in ways that feel helpful.
- Connect and process these feelings in a helpful community environment.
- Incorporate somatic practices to release the collective trauma from your body.
- Keep in mind that what you focus on will become magnified (or more intense). Therefore processing and then releasing collective trauma is helpful.
- Horrible things are happening in the world, this is true. However, you cannot combat or overcome hate, fear, or injustice effectively with hate or fear. It takes loving positive action to create change. Work towards being the change you wish to see in the world.
- We as a people have co-created where we are and need to consciously co-create what we want to experience moving forward.

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When there is a collective trauma or crisis, be it natural disaster, war, famine, disease, or any other issue within one country, its impact is felt globally. It effects my health and your health through economy, community, collective trauma symptoms (often somatic), increased fear, decreases to tools, resources, and things we each need in our own locations to manage our health and wellbeing. Crisis and traumatic events do not just cause negative impact at the epi center. The ripple effects are far reaching and do impact you and I personally. The crisis not just happening 'over there', it is happening EVERYWHERE.

- We are more connected than we think & trauma is not localized

We are all connected to each other and to the world. When we talk about somatic symptoms, we must take this concept into consideration. You may have clients that present with somatic symptoms that have a core or root in someone else's stress or trauma versus their own.

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From an article discussing neuroscience in Scientific American, ‘A recent line of research has demonstrated that seeing other people being touched activates primary sensory areas of your brain, much like experiencing the same touch yourself would do. What these findings suggest is beautiful in its simplicity—that you literally "feel with" others’.

https://www.scientificamerican.com/article/how-you-feel-what-another-body-feels/

The study itself describes this as, ‘A growing body of evidence suggests an involvement of the somatosensory cortices for social perception. For example, it has been shown that observing touch on other bodies (in the absence of any real touch on the own body) affects somatosensory brain areas.’ https://www.sciencedirect.com/science/article/abs/pii/S1053811912001309

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Now let's consider this from a psychological viewpoint. There is a word used in psychology, 'attunement'. 'In the context of relationships, emotional attunement involves being truly present and in tune with your partner, not unlike empathy. When we're emotionally in tune, we're able to deeply understand and even feel our partner's emotions.' - https://www.mindbodygreen.com/articles/attunement

We are often attuned to a lover, partner, friend, family member or loved one. When we are attuned with another person, we tend to FEEL their emotions within our body. For example, I feel stressed and anxious when my husband gets stressed and anxious. I experience it within my body as if it is mine, as if I am the one who is stressed and anxious. He experiences this same phenomenon from our attunement.

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When we are attuned to someone it is as if their pain and emotions are a radio station and we are dialed in or tuned into that station, so it comes through very clear and intensely at times within our own body. But this is not simply something that occurs when we are very close to someone, love them or have empathy for them. It is how the human brain functions.

Empathy often stimulates the same results of attunement and for those who are empaths it is even more pronounced – as if they are tuned in to everyone's else's radio station and sometimes all at the same time!

Similarly to how our immune system operates as described by Gabor Maté "Since the immune confusion that leads to disease reflects a failure to distinguish self from non-self, healing has to involve establishing or reclaiming the boundaries of an autonomous self", we often have a failure to distinguish emotions and somatic symptoms of self from non-self.

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So let's dive back into neuroscience -

https://www.sciencefriday.com/segments/marina-abramovic-experimenting-on-consciousness-through-art/

A 2020 article in Haaretz Magazine, Gid'on Lev reported that, 'Two brains can become a single unit, with information flowing between its different parts, and each can also echo what is happening in the brain of the other while it initiates an action, feels something or even is thinking… A team of scientists from Cambridge University used dual EEG testing to measure brain signals in mothers and infants during mutual interaction. They discovered that in certain emotional situations, the mother's brain and the baby's brain operate in tandem, forging between them what is called interpersonal neural connectivity. There is connectivity between their neurons, even though they are in two separate brains! https://www.haaretz.com/world-news/2020-03-27/ty-article-magazine/.premium/can-two-brains-act-as-one-research-illuminates-the-biggest-mystery-of-human-ties/0000017f-f482-d487-abff-f7feeecc0000

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Dr. Victoria Leong, head of the research team for the Cambridge University study cited above explained that “When we synchronize and connect neurally with others, we are also opening ourselves to receiving information and influence from them.”

In one of the most powerful performance art exhibits I have ever seen, and possible one of the most important works of art centering around human connection and consciousness, ‘The Artist is Present’, by Marina Abramovic is a marriage of art and neuroscience. More than 1,500 people sat across from Marina Abramović during her 2010 presentation of The Artist is Present at MoMA. During the sittings from Marina Abramović pushes the boundary between audience and artist in pursuit of heightened consciousness and personal change by sitting in silence for 60 seconds during which time she and the person sitting before her would gaze directly into each other’s eye, practicing full presence to one another. Watching this on screen it is undeniable to see how powerfully the simple act of connectedness is and how both parties so clearly feel each other’s emotions. You can find the video on Amazon Prime or on in part on YouTube.

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In a study of interconnectedness on a neurological level 'Jody Osborn and Stuart Derbyshire of the University of Birmingham recruited 108 participants and showed them static images (below) and film clips depicting painful events. The participants were asked to report anything they felt while viewing the images, and to rate the level of disgust, unpleasantness, sadness and fear elicited by each, using a questionnaire. They were also asked to report the level of empathy they felt for the person in each photograph.

Thirty-one of the 108 participants, or about one-third of the group, reported feeling pain in response to one or more of the images or clips. The sensations they felt were most often described as "tingling", followed by "aching". Other descriptions included "sharp", "shooting", "throbbing", "stabbing" and "tender". The pain was described as lasting for "a few seconds", "fleeting", or "for a split second as soon as the picture appeared."

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So how does an individual experiencing somatic symptoms that are rooted in the collective or from attunement heal? Helping clients such as these establish a daily somatic practice as well as set energetic boundaries and practice mindfulness towards what they focus on can greatly reduce non-internal or non-local (not originating from within the self) somatic symptoms. In later lessons we will explore both energetic boundaries and mindfulness more and you will learn practical techniques to assist clients with non-self-stemming somatic issues.

- Realigning with natural rhythms and cycles – aligned with nature

"The very process of being alive means that we are constantly being inundated with fractious elements which work against our body's integrity. We need a healthy, quiet body to do whatever it is we have come to do. Connecting with the earth is one of the quickest, most effective ways of helping our body restore itself."
— **Donna Goddard, Touched by Love**

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That's right, nature delivers a power packed shot of medicine! We are wired to spend time moving our bodies, breathing fresh air, being around trees, grass and beautiful landscapes. But so often us modern busy bees spend time outdoors, away from computer screens WAY less frequently then our health and wellbeing calls for.
Did you know that most Americans have lowered levels of vitamin D which can lead to depression, lack of energy and even a decreased immune system? The most common cause of Vitamin D deficiency is a lack of enough sunlight. That's right we NEED sunshine. We also need nature. Being in nature reduces anxiety, anger, fear, and stress and increases feelings of wellbeing and happiness. All of which increase our immune system function AND support our parasympathetic nervous system.

Exposure to the outdoors not only makes you feel better mentally and emotionally, it increases your physical wellbeing, reducing blood pressure, heart rate, muscle tension, and the production of stress hormones in addition to the benefits of the parasympathetic nervous system.

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Research shows that being in nature can reduce stress significantly, which in turn also positively impacts our bodies wellness through how your nervous, endocrine, and immune systems are working. Furthermore, there is a body of evidence, proving what we all know to be true: nature is good for us and has both long and short term mental and physical health benefits. Some additional health benefits of being out in nature:

- Produces feelings of calmness & clarity
- Boosts energy
- Positively impacts your vision
- Sunlight helps reduce pain
- Stimulates brain function

Being in nature for only 20-30 minutes a day has a hugely positive impact on physical, emotional, and mental health and wellbeing. It fights depression and anxiety and improves inner peace.

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Realigning with natural rhythms and cycles or becoming more aligned with nature first requires time spent outdoors with intentionality to connecting and being fully present to nature. When this is practiced consistently, a person can further expand this rebalancing practice to include eating foods in their natural seasons, paying attention to their energy around the moon cycles and finding ways to live their lives aligned to versus in conflict with the wellbeing of the world (an example is by becoming more environmentally conscious and reducing their negative footprint).

When working with clients ASK THEM how much time they spend outdoors on a daily basis. You will learn a few specific techniques for grounding and nature bathing later within this course.

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- Personal responsibility and empowerment

People have everything they need in order to become whole within. This includes the ability to get the support, information, and tools they need. All people are wired for empowerment and are not victims of what they do or do not have. A person cannot control what happens to them, but they CAN control how they react and respond. Similarly, random thoughts may pop into our minds, but everyone has the ability to control their minds, decide what they agree with and focus on, and therefor how they experience things.

One of my favorite quotes is by Lao-Tze who says "Watch your thoughts; they become words. Watch your words; they become actions. Watch your actions; they become habits. Watch your habits; they become character”.

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This is a difficult concept for many, especially if they have experienced a traumatic event in their life that has 'happened' to them and the world identifies them as a 'victim'. The word victim does not place a person in a mindset of empowerment. Therefore when speaking to clients about a traumatic event or a disease diagnosis such as cancer the words we choose are important.

Avoid using 'you are, you have' language. I like to use, 'Experienced or experiencing' instead. Here is how that looks –

Not this: You have cancer
This instead: You are experiencing cancer

Not this: You are a victim of rape
This instead: You experienced being raped

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When people are labeled and diagnosed, they often begin to own and identify with that label and in some cases, this can magnify the focus and increase somatic symptoms.

“We have a right to decide how we want our bodies to look and feel, but unfortunately, we do not exercise these rights. Instead, we tend to drift along, victims of our own ignorance of the fact that we can have what we want, if we are willing to take that first step toward developing the self-discipline to govern our thoughts.” — Holly Mosier

“Neuroscience research shows that the only way we can change the way we feel is by becoming aware of our inner experience and learning to befriend what is going inside ourselves.”
— Bessel A. van der Kolk, The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma

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"The greatest sources of our suffering are the lies we tell ourselves." — Bessel A. van der Kolk, The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma

"Every thought, feeling, and sensation within your body throughout the day offer you an opportunity to love. Good or bad, whatever you experience is a lesson or a reminder to connect with love." — Aletheia Luna, Awakened Empath: The Ultimate Guide to Emotional, Psychological and Spiritual Healing

I always say that just because something FEELS bad or seems bad it doesn't mean it is bad. Also, just because something FEELS good or seems good doesn't mean it is good. This is not necessarily helpful information if someone has not yet processed and released their emotional attachment to a traumatic event or experience.

Dr. Rachel Dew,
DNM, PhD

A few years ago, I was having a conversation with a friend who called me for some advice about how to deal with a problem. It was someone else's problem, they had someone they cared about who was ill. My friend was asking how they could make their sick friend do this and that and the other thing because it was so bad that they were ill, and it needed to be fixed. I inquired further, 'Why is it (the illness) bad for them?' We talked about it and my friend concluded that the person's illness was bad because there was suffering involved.

I shared a story at that point, which was a very impactful experience for me in my life. It radically shifted my perception of suffering and I want to share this with you now to help expand your perception as a somatic practitioner and as a human being about suffering. My grandmother on my mother's side was literally my favorite person when I was growing up. She was amazing! My daughter is named after her because she had such a huge impact on my life. She was a powerhouse. She was successful and brilliant. She was beautiful. She was creative. She was strong. She had all the outward successes that you can possibly imagine.

Dr. Rachel Dew,
DNM, PhD

She was the matriarch of our family. She held everything together. She organized everything. She was the leader in our family and also in her community. In fact, I can't remember ever seeing her cry or be sad at all. She was usually a positive person. Back in the early 90's she was diagnosed with brain cancer in the exact part of the brain that controls emotions. I had the opportunity to spend several months with her off and on, caring for her, being with her and experiencing her transitioning journey from life to death of the body. I watched her body; her faculties and her physical ability deteriorate. There was physical pain involved. There was emotional pain involved in letting go of things.

Our family stepped up, stepped in, cared for her, and loved her hard during those months. Through that process, she shared with me that she had never, ever known how loved she was. In her whole life she never knew how important, impactful, or how deeply loved and cherished she was by her own family. That realization, that learning was the most important thing that she could have learned and experienced in her life. Can you imagine if I removed that from her? It is my belief that that was the last and most important thing that she needed to experience here in this world.

Dr. Rachel Dew,
DNM, PhD

So, when we remove the suffering, sometimes, it is actually detrimental. When you look in your own lives and stuff comes up and it feels funky, if that happens, our immediate response individually and as a culture, how we're trained is to respond by thinking, 'Oh, that feels bad. I need to change that and make it go away right away'.

When you are sick in the body, it is feedback. When we feel a negative emotion, it is also feedback. When we experience something bad or even something terrible, it also is something that is feedback that we can learn from. Just because something feels bad, doesn't mean it is bad.

If your clients are coming to you in extreme pain, I don't necessarily think that ONLY helping them to get out of pain is in the highest service of the client. I have personally been through some incredibly painful things in my life that have also been the richest, and amazing learning experiences. Those experiences and what I learned from them has made me who I am today.

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When you are working with your clients you are helping to address their symptoms – physical pain or emotional pain most frequently, you also want to encourage them to practice both processing and releasing the root of their pain AND getting additional support resolving core issues when needed. Sometimes processing and releasing creates enough space for a person to naturally health the root issue and rebalance themselves while others may need added support from other specialists.

"A major contributor to the genesis of many diseases… is an overload of stress induced by unconscious beliefs. If we would heal, it is essential to begin the painfully incremental task of reversing the biology of belief we adopted very early in life. Whatever external treatment is administered, the healing agent lies within. The internal milieu (a person's social environment) must be changed. To find health, and to know it fully, necessitates a quest, a journey to the center of our own biology of belief. That means rethinking and recognizing—re-cognizing: literally, to "know again"—our lives." — Gabor Maté, When the Body Says No: The Cost of Hidden Stress

Dr. Rachel Dew,
DNM, PhD

- **<u>The body keeps score – physical plane is where it all manifests</u>**

  - Physical plane/physical body and manifestation

How we do things (our habits and patterns) and how we experience things in the body and in the physical system is how we tend to approach and experience them everywhere else. Conversely, the things that are experienced or 'show up' in the physical system (body and physical surroundings) is the manifestation (result) of what is happening within all four systems of self (mental, emotional, physical, and spiritual) AND often also manifestations of all the major areas of life.

In yoga there is a popular saying, 'what is happening/being experienced on the mat is also what is being experienced off the mat'. If when a person's body becomes uncomfortable, they begin to have aggressive negative thoughts, this is probably how that same person responds to other force and uncomfortable things in their lives. Again, powerful feedback. How we respond to things within the body can be a powerful teacher of lessons that can benefit other areas of life. Let me share a story.

Dr. Rachel Dew,
DNM, PhD

Recently I started taking Brazilian Jui Jitsu classes. The focus of BJJ is to submit your opponent. I am a physically strong person for my size. As I began my classes I was applying my physical strength and intense force to try to accomplish submitting my opponents. My instructor came over and said 'I see that you are very strong. But you don't want to use that much force. You will gas out (deplete your energy). You don't want to go 100 percent full force in Jui Jitsu. It's about the flow between force/strength, strategy, and breath'. Since I have trained my brain in mindfulness practices for so long it was a natural reaction for my mind to ask me 'where else might this same thing apply and also be happening?'. Then a light bulb moment struck for me.

Dr. Rachel Dew,
DNM, PhD

When a goal or task is in front of me, I use all my force and strength to achieve it. I am often unnecessarily intense. I gas out. I end up NOT being in a balanced flow state where I am connecting with my breath (being present) or balancing strategy with force. So for me, what was happening on the mat was happening in all four aspects of self, mind, body, heart and spirit AND it was also happening, that same approach-strategy-pattern, in all the major life areas as well. It was how I was operating around health and wellness, career and finances, family and relationships, self-development, and spirituality. Make no mistake, this pattern I had adopted most likely stemmed from early childhood trauma that I experienced and has been causing unnecessary stress in my life.

The body and the physical plane or physical system is like a mirror reflecting what is happening within. This is where the results show up and manifest into the tangible. When we listen and learn from this feedback, deep transformation can occur.

Dr. Rachel Dew,
DNM, PhD

- The body and the invisible scorecard

Neurotransmitters (called peptides) carry emotional messages or signals that change the chemistry of our body's cells. This means that our emotions, both positive and negative are literally changing us on a cellular level.

'While the concept of a palpable relationship between our mental and physical well-being is certainly not new, it is only in the light of modern scientific research that we have begun to realize how deeply connected our emotional and immune states may be'. Let's look further at one specific negative emotion that was studied, 'Anger is a fundamental emotional state triggered reflexively in response to a perceived threat or provocation (this threat could be either physical or emotional).

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DNM, PhD

Multiple studies have explored the effects of anger on the immune system, together suggesting that this emotion can induce distinct yet related responses dependent on the context of the triggering event. For example anger associated with a hostile marital interaction has been shown to increase the production of the inflammatory cytokine interleukin-6 (IL-6) and circulating levels of C-reactive' protein. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4212945/

When emotions are experienced they are not just FELT emotionally, they are felt on a cellular level. In a white paper published on NCBI this was further clarified as 'Affect and emotion are defined as "an essential part of the process of an organism's interaction with stimuli." Similar to affect, the immune response is the "tool" the body uses to interact with the external environment. Thanks to the emotional and immunological response, we learn to distinguish between what we like and what we do not like, to counteract a broad range of challenges, and to adjust to the environment we are living in. Recent compelling evidence has shown that the emotional and immunological systems share more than a similarity of functions. - https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5442367/

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We must look at the physics behind emotion. Emotions, Dr. Candice Pert explains, are not simply chemicals in the brain. They are electrochemical signals that carry emotional messages throughout the body. These signals, a mixture of peptides, have far reaching effects.
"As our feelings change, this mixture of peptides travels throughout your body and your brain. And they're literally changing the chemistry of every cell in your body – and sending out vibrations to other people."
https://www.6seconds.org/2007/01/26/the-physics-of-emotion-candace-pert-on-feeling-good/

Dr. Pert further explains that "Emotions are the nexxus between matter and mind, going back and forth between the two and influencing both" and "When emotions are expressed...all systems are united and made whole. When emotions are repressed, denied, not allowed to be whatever they may be, our network pathways get blocked, stopping the flow of the vital feel-good, unifying chemicals that run both our biology and our behavior."
— **Candace B. Pert, Molecules of Emotion: The Science Behind Mind-Body Medicine**

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With any type of somatic work, the adoption of this understanding and put into practice is key.

"The body is not a mindless machine; the body and mind are one… I have lectured and written about the important role of perception and awareness in health and longevity—how awareness can actually transform matter, create an entirely new body." — Candace B. Pert, Molecules of Emotion: The Science Behind Mind-Body Medicine

Your mind is always working, your emotions are happening, and your body is listening and responding to it all. This is why many of your future clients who are experiencing negative somatic symptoms and issues will need to not only address their symptoms topically (outside), but they will also need to do the work of diving within to heal their thoughts and emotions… healing will take place through the holistic approach of healing the mind, body, heart and spirit.

Dr. Rachel Dew,
DNM, PhD

- Symptoms of dysregulation

“The greater the wounding, the more numerous and powerful our protectors need to be.”
— Bonnie Badenoch, The Heart of Trauma: Healing the Embodied Brain in the Context of Relationships I like to expand this to include not just the greater the wounding, but also the greater the stress AND imbalance. Any form of imbalance can create a dysregulation within the mind-body-heart-spirit.

The Oxford Dictionary defines dysregulation and provides an example in use as: abnormality or impairment in the regulation of a metabolic, physiological, or psychological process. The example in use being, "family dysfunction may contribute to emotional dysregulation".

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So what are some tell-tale signs and symptoms one might experience if they are dysregulated? As we know, symptoms can manifest in the mind, body, heart, and spirit as well as continue to trickle down into each of the major life areas by way of habits and patterns. While not every individual's symptoms will be the same, here are some fairly common ones that show up in emotional dysregulation:

- Severe depression
- Sadness
- Mood swings
- Anxiety
- Substance abuse
- High levels of shame and anger
- Self-harm
- Excessive substance use
- High-risk sexual behaviors
- Extreme perfectionism
- Highly conflictual interpersonal relationships
- Disordered eating
- Suicidal thoughts or attempts
- Self-damaging behaviors

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https://rogersbh.org/emotional-dysregulation-facts

How these then also translate to the mind, body and spirit can present in any number of the following

- Any somatic symptom
- Negative thoughts
- Isolation & disconnection

- Trauma and the body (stored trauma, and triggers)

There is a deep connection between trauma and illness "As the ACE study has shown, child abuse and neglect is the single most preventable cause of mental illness, the single most common cause of drug and alcohol abuse, and a significant contributor to leading causes of death such as diabetes, heart disease, cancer, stroke, and suicide."
— Bessel A. van der Kolk, The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma

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Trauma impacts all aspects of a person and is also stored within the body. Often people who have stored trauma or unresolved trauma will have things that trigger or activate a high-level response which can be felt either physically, emotionally, mentally, or even spiritually or in ALL of those areas. The aim of somatic work is to not only be able to release this stuck trauma but also have effective tools to regulate themselves when they do become triggered.

There is a common misperception that a thing that 'triggers' someone should be avoided at all costs. However, no one can live in a protective bubble, this would limit a person's ability to live their life to its fullest potential. A person can, however, can effectively reduce the negative charge – the response and reaction to the trigger. True freedom and healing are when we are no longer highly activated by our old triggers.

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As someone who experienced a number of traumatic things throughout my life and childhood trauma, including sexual abuse, I can share that my own healing journey with the trauma, its triggers, and the patterns it created within my life has been a long journey. One that gets unwrapped like layers of an onion.

While every person responds to trauma and traumatic events differently most people are exposed to some type of trauma in their lives. As somatic practitioners we DO NOT diagnose or treat trauma and or PTSD. We do not tell someone they have trauma and put labels on their experiences. Two people can both experience the same traumatic event, and one person will associate that event with trauma while the other may not. We do come alongside of our clients who may be experiencing somatic issues because of these and help them to move towards healing by releasing the stuck trauma from within the body while also helping the client gain more clarity around 'where else' the results are materializing.

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‘In PTSD a traumatic event is not remembered and relegated to one's past in the same way as other life events. Trauma continues to intrude with visual, auditory, and/or other somatic reality on the lives of its victims. Again and again they relieve the life-threatening experiences they suffered, reacting in mind and body as though such events were still occurring. PTSD is a complex psychobiological condition.” — Babette Rothschild, The Body Remembers: The Psychophysiology of Trauma and Trauma Treatment

“All emotions, even those that are suppressed and unexpressed, have physical effects. Unexpressed emotions tend to stay in the body like small ticking time bombs—they are illnesses in incubation.” — Marilyn Van M. Derbur, Miss America by Day

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DNM, PhD

"Traumatized people chronically feel unsafe inside their bodies: The past is alive in the form of gnawing interior discomfort. Their bodies are constantly bombarded by visceral warning signs, and, in an attempt to control these processes, they often become expert at ignoring their gut feelings and in numbing awareness of what is played out inside. They learn to hide from their selves."
(p.97)" — Bessel A. van der Kolk, The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma

There is a saying in that if you don't think you have any negative defects to get into a relationship… they will rear their ugly heads. I take this even further within the structure of committed long term partnerships and marriage. These relationships limit someone's ability to avoid triggers by living within the protective bubbles they may have created for themselves and their partners, often unknowingly step on those invisible triggers. Partnership creates an amazing environment to become aware of and heal traumas on a deeper level because they are so intimate and since living space is shared, often harder to avoid. Within our relationships there lies the power to both to hurt and to heal.

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The truth is that every person at some time in their lives will be exposed to traumatic events. The book 'The Body Keeps Score' reveals how prevalent trauma is, 'Trauma is a fact of life. Veterans and their families deal with the painful aftermath of combat; one in five Americans has been molested; one in four grew up with alcoholics; one in three couples have engaged in physical violence. Dr. Bessel van der Kolk, one of the world's foremost experts on trauma, has spent over three decades working with survivors. In *The Body Keeps the Score*, he uses recent scientific advances to show how trauma literally reshapes both body and brain, compromising sufferers' capacities for pleasure, engagement, self-control, and trust. He explores innovative treatments—from neurofeedback and meditation to sports, drama, and yoga—that offer new paths to recovery by activating the brain's natural neuroplasticity'.

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Suzette Boon, author of Coping with Trauma-Related Dissociation: Skills Training for Patients and Therapists shares that ‘People with Complex PTSD often have medical unexplained physical symptoms such as abdominal pains, headaches, joint and muscle pain, stomach problems, and elimination problems. These people are sometimes most unfortunately mislabeled as hypochondriacs or as exaggerating their physical problems. But these problems are real, even though they may not be related to a specific physical diagnosis. Some dissociative parts are stuck in the past experiences that involved pain may intrude such that a person experiences unexplained pain or other physical symptoms. And more generally, chronic stress affects the body in all kinds of ways, just as it does the mind. In fact, the mind and body cannot be separated. Unfortunately, the connection between current physical symptoms and past traumatizing events is not always so clear to either the individual or the physician, at least for a while. At the same time we know that people who have suffered from serious medical, problems. It is therefore very important that you have physical problems checked out, to make sure you do not have a problem from which you need medical help.”

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Trauma needs to be addressed by numerous types of practitioners. It requires a team of healers. As a somatic practitioner you have an important role to play within that team but should ALWAYS be recommending that your clients have a FULL team with each team member supporting the client's healing journey through their unique specialty and their training.

In somatic practice we help our clients to reconnect with the body, listen to its feedback and then release it from within the body. Often when someone has experienced trauma, especially of a physical nature, there becomes a disassociation or disconnect from their bodies. In the tools and techniques section later you will learn how to specifically assist your clients in how to notice the feelings within their body which is a key aspect of the healing journey.

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‘Trauma victims cannot recover until they become familiar with and befriend the sensations in their bodies. Being frightened means that you live in a body that is always on guard. Angry people live in angry bodies. The bodies of child-abuse victims are tense and defensive until they find a way to relax and feel safe. In order to change, people need to become aware of their sensations and the way that their bodies interact with the world around them. Physical self-awareness is the first step in releasing the tyranny of the past.

In my practice I begin the process by helping my patients to first notice and then describe the feelings in their bodies—not emotions such as anger or anxiety or fear but the physical sensations beneath the emotions: pressure, heat, muscular tension, tingling, caving in, feeling hollow, and so on. I also work on identifying the sensations associated with relaxation or pleasure. I help them become aware of their breath, their gestures and movements. All too often, however, drugs such as Abilify, Zyprexa, and Seroquel, are prescribed instead of teaching people the skills to deal with such distressing physical reactions.

Dr. Rachel Dew,
DNM, PhD

Of course, medications only blunt sensations and do nothing to resolve them or transform them from toxic agents into allies.' - Bessel A. van der Kolk, The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma

Of course, medications only blunt sensations and do nothing to resolve them or transform them from toxic agents into allies.' - Bessel A. van der Kolk, The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma

Unresolved trauma, trauma and negative emotions that are stuck within the body lead to all types of illness, disease and contribute to injury. We are designed to feel our feelings, process them, and then release them. We cannot bypass one of these steps, they all play critical roles in healing.

Dr. Rachel Dew,
DNM, PhD

‘We have seen in study after study that compulsive positive thinkers are more likely to develop disease and less likely to survive. Genuine positive thinking — or, more deeply, positive being — empowers us to know that we have nothing to fear from truth. “Health is not just a matter of thinking happy thoughts,” writes the molecular researcher Candace Pert. “Sometimes the biggest impetus to healing can come from jump-starting the immune system with a burst of long-suppressed anger.” Anger, or the healthy experience of it, is one of the seven A’s of healing. Each of the seven A’s addresses one of the embedded visceral beliefs that predispose to illness and undermine healing.” — Gabor Maté, When the Body Says No: The Cost of Hidden Stress

Dr. Rachel Dew,
DNM, PhD

- Familial/intergenerational & past life trauma
  - Rat trauma study

It has now been proven that both trauma as well as mental, physical, emotional, and spiritual issues that our ancestors experienced can become encoded in our DNA and effect its expression. This means that a trauma your grandparent experienced can affect your personal wellness.

In an article for Nature entitled: Fearful memories haunt mouse descendants By Ewen Callaway she reveals how Genetic imprint from traumatic experiences carries through at least two generations. According to convention, the genetic sequences contained in DNA are the only way to transmit biological information across generations. Random DNA mutations, when beneficial, enable organisms to adapt to changing conditions, but this process typically occurs slowly over many generations.

Dr. Rachel Dew,
DNM, PhD

Yet some studies have hinted that environmental factors can influence biology more rapidly through 'epigenetic' modifications, which alter the expression of genes, but not their actual nucleotide sequence. For instance, children who were conceived during a harsh wartime famine in the Netherlands in the 1940s are at increased risk of diabetes, heart disease and other conditions — possibly because of epigenetic alterations to genes involved in these diseases[2]. Yet although epigenetic modifications are known to be important for processes such as development and the inactivation of one copy of the X-chromosome in females, their role in the inheritance of behavior is still controversial.

Kerry Ressler, a neurobiologist and psychiatrist at Emory University in Atlanta, Georgia, and a co-author of the latest study, became interested in epigenetic inheritance after working with poor people living in inner cities, where cycles of drug addiction, neuropsychiatric illness and other problems often seem to recur in parents and their children. “There are a lot of anecdotes to suggest that there’s intergenerational transfer of risk, and that it’s hard to break that cycle,” he says.

Dr. Rachel Dew,
DNM, PhD

Studying the biological basis for those effects in humans would be difficult. So Ressler and his colleague Brian Dias opted to study epigenetic inheritance in laboratory mice trained to fear the smell of acetophenone, a chemical the scent of which has been compared to those of cherries and almonds. He and Dias wafted the scent around a small chamber, while giving small electric shocks to male mice. The animals eventually learned to associate the scent with pain, shuddering in the presence of acetophenone even without a shock. This reaction was passed on to their pups, Dias and Ressler report today in *Nature Neuroscience*.

Despite never having encountered acetophenone in their lives, the offspring exhibited increased sensitivity when introduced to its smell, shuddering more markedly in its presence compared with the descendants of mice that had been conditioned to be startled by a different smell or that had gone through no such conditioning. A third generation of mice — the 'grandchildren' — also inherited this reaction, as did mice conceived through *in vitro* fertilization with sperm from males sensitized to acetophenone. Similar experiments showed that the response can also be transmitted down from the mother.

Dr. Rachel Dew,
DNM, PhD

But how the association of smell with pain influences sperm remains a mystery. Ressler notes that sperm cells themselves express odorant receptor proteins, and that some odorants find their way into the bloodstream, offering a potential mechanism, as do small, blood-borne fragments of RNA known as microRNAs that control gene expression.

*Source: http://www.nature.com/news/fearful-memories-haunt-mouse-descendants-1.14272

A lot of somatic symptoms can be rooted in things that became part of our unconscious and even our DNA from this lifetime or before. They can also be inter-generational or familial. Researchers have been studying this quite a bit (I do talk about that and site some of the research in the practitioner level textbook). The negative emotions, traumas and limiting beliefs of our family members are encoded in out DNA and they are affecting us now. All of the beliefs, emotions, stuck traumas or roadblocks that has an effect on us now, can be from this lifetime or before or inherited through intergenerational patterns that have repeated and encoded into our DNA.

Dr. Rachel Dew,
DNM, PhD

I always find it interesting and exciting when modern science proves ancient wisdom was right all along. There is a verse in the bible, an ancient text (one that I do not take word for word but as great teachings and metaphors, often ones unfortunately that we can easily misinterpret or take out of context) 'visiting the iniquity of the fathers upon the children unto the third and fourth generation.' The word iniquity or sometimes interchangeable in other versions of the bible as 'sin', to me means that which is not aligned with love and wholeness. So, in reading the same sentence from that perspective: visiting the that which is not aligned with love and wholeness of the ancestors upon the children unto the third and fourth generation. This is exactly what a recent study* has proven to be true. These misalignments encode on our DNA and affect us in many ways.

*Study by Brian G. Dias and Kerry J. Ressler, which was also cited in a more user-friendly format within a National Geographic article that also discusses in more detail how this applies to humans directly as well: https://www.nationalgeographic.com/science/phenomena/2013/11/15/mice-inherit-the-fears-of-their-fathers/

Dr. Rachel Dew,
DNM, PhD

2. Study of Jewish people and trauma

When people associate trauma with the Jewish people, they tend to solely look at the genocide that took place during World War two. However, the Jewish people have a long history with trauma that stems back thousands of years. For the purposes of this course we will only be looking at the research done around Jewish people and trauma that occurred after World War two and was primarily focused on the direct connection to the impacts from the holocaust. But it is important to note that by the time the holocaust took place there were already intergenerational traumas imbedded within the Jewish people and their DNA.

Dr. Rachel Dew,
DNM, PhD

In a study published in Biological Psychiatry titled 'Holocaust Exposure Induced Intergenerational Effects on FKBP5 Methylation' a group of researched studied the involvement of epigenetic mechanisms in intergenerational transmission of stress effects. The results concluded that trauma was in fact passed down to future generations on a cellular level. They stated that 'This is the first demonstration of an association of preconception parental trauma with epigenetic alterations that is evident in both exposed parent and offspring, providing potential insight into how severe psychophysiological trauma can have intergenerational effects'.
https://www.biologicalpsychiatryjournal.com/article/S0006-3223(15)00652-6/fulltext

Dr. Rachel Dew,
DNM, PhD

Furthermore another article cited additional research in this area which showed that 'Genetic changes stemming from the trauma suffered by Holocaust survivors are capable of being passed on to their children, the clearest sign yet that one person's life experience can affect subsequent generations. The conclusion from a research team at New York's Mount Sinai hospital led by Rachel Yehuda stems from the genetic study of 32 Jewish men and women who had either been interned in a Nazi concentration camp, witnessed or experienced torture or who had had to hide during the second world war.

They also analyzed the genes of their children, who are known to have increased likelihood of stress disorders and compared the results with Jewish families who were living outside of Europe during the war. "The gene changes in the children could only be attributed to Holocaust exposure in the parents," said Yehuda'.

Article cited: https://www.theguardian.com/science/2015/aug/21/study-of-holocaust-survivors-finds-trauma-passed-on-to-childrens-genes
Study cited: https://www.mountsinai.org/about/newsroom/2015/study-of-holocaust-survivors-finds-trauma-passed-on-to-childrens-genes

Dr. Rachel Dew,
DNM, PhD

In a study published on NCBI titled 'Intergenerational consequences of the Holocaust on offspring mental health: a systematic review of associated factors and mechanisms' they state that 'Besides the impact of psychological mechanisms linking parental trauma and offspring mental distress, a growing number of studies have considered biological and (epi)genetic mechanisms linking parental trauma with changes in offspring's cortisol metabolism compared to offspring of non-traumatized parents (e.g. Yehuda & Bierer, 2008b; Yehuda et al., 2005). It is becoming increasingly clear that parental stress, in a pre- or post-natal period, affects the stress system of offspring leading to epigenetic and cortisol level changes (Betancourt, 2015; Heim & Binder, 2012)'.

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6720013/

Dr. Rachel Dew,
DNM, PhD

Since we know that disease is linked to trauma, stress, and other lifestyle factors it was not a surprise to discover that research validated survivors of the holocaust had an increased rate of cancer.

In a study published in Science Direct titled 'Elevated cancer risk in Holocaust survivors residing in Israel: A retrospective cohort study' they found 'In this study, 294,543 Holocaust survivors and 55,340 comparison group participants were included. All cancer types examined were found to be more common in Holocaust survivors. This higher incidence of cancer remained statistically significant in a multivariable analysis.

Dr. Rachel Dew,
DNM, PhD

This information coupled with the passing forward on a genetic level of trauma to generations to come can provide us with a deeper understanding of the root of illness and disease as well as a deep need for all of us to heal any intergenerational trauma that we may be carrying within our mind, body, heart, and spirit.

When antisemitism takes place, which still happens daily within the US and around the world, it triggers fear within the deep unconscious and the conscious minds as well as within the bodies of Jewish people. Within their body's knowledge lies the history of Jewish bodies not being safe. This continuation of trauma adds to intergenerational trauma and leads to increased illness, stress, disease, mental health, and somatic issues.

Dr. Rachel Dew,
DNM, PhD

3. Study of Black and African American people and type 2 diabetes

While ALL People of Color have experienced racism and racial trauma, for this section we will be focusing on Black and African Americans and the trauma that stems back to slavery and carried forward throughout the entire history of the United States as a nation-built on racism. This trauma is still being carried forward through rampant systemic racism, which makes this trauma two-fold – intergenerational AND current. This means that African Americans are faced with the extra challenge of healing from an intergenerational trauma while still enduring trauma now.

As I have already illustrated, trauma leads to negative health outcomes and intergenerational trauma is carried forward in a person's DNA and further linked to illness and disease. Let's take a look at type 2 diabeteS.

Dr. Rachel Dew,
DNM, PhD

In a white paper published on NCBI titled 'Diabetes and RACE A Historical Perspective' they state that 'Today, Blacks, American Indians, and Hispanics/Latinos are believed to have the highest risk of developing type 2 diabetes, which makes up 90% to 95% of all diabetes cases. The National Institute of Diabetes and Digestive and Kidney Diseases estimates that roughly 15.1% of American Indians and Alaska Natives have diabetes, compared with 8.7% of non-Hispanic Whites. Non-Hispanic Blacks (13.3%) and Hispanics/Latinos (9.5%) are also disproportionately represented'.
https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3000712/

Interestingly ALL the three groups that comprise the most at risk for developing type 2 diabetes are People of Color all of whom have a long history with trauma. While diet does have an impact it is not solely responsible and recent studies have disproven the misinformation around nutrition and the need to abandon cultural diets and replace them with colonized western diets.

Dr. Rachel Dew,
DNM, PhD

On the website for Chronic Illness Trauma Studies they shared an article titled 'Type 2 Diabetes and Trauma: 8 Categories of Adversity Increase Risk (+Tips, Fact Sheet and Why It's Not Your Fault)' shared that 'I asked if trauma had played a significant role for people with T2D and hear a resourcing yes. I dug into the research and asked, "Is there evidence of links between trauma and type 2 diabetes?"

In other words, do events such as emotional neglect, abuse, accidents, discrimination, parental divorce, work stress, the loss of a loved one, or a mother's experience of stress during her pregnancy increase risk for type 2 diabetes? The answer is an overwhelming yes'. They further shared that 'A recent study has found that physical and emotional neglect may be the biggest risk factors for type 2 diabetes among all of the different types of childhood trauma (Huang, 2015)'.

Dr. Rachel Dew,
DNM, PhD

If intergenerational trauma impacts the health of future generations just changing the diet of an African American is not going to remove the genetic risk of developing type 2 diabetes if it is rooted in trauma. This means that while weight, diet and exercise can trigger genetic expression so can un-resolved stress, trauma and current stress and trauma.

https://chronicillnesstraumastudies.com/type-2-diabetes-trauma/

Dr. Rachel Dew,
DNM, PhD

4. Past life trauma

The topic of 'past lives' can be an uncomfortable one for some people. I am going to address this rooted in the research from leading experts and even the National Institute of Health's findings. I will share the link between past life trauma and current trauma responses as well as somatic symptoms a client may be experiencing.

If you read any literature throughout history, from many different cultures, almost every single religion and culture, including Christianity, makes references to past lives. Whether it is something you believe in or you don't, I want to challenge you to have an open mind when it comes to somatic work, past life trauma and the powerful positive impact it can have on your clients' lives. There have been thousands and thousands of studies done on past life experiences, past lives, and past life therapies, with dramatic and definitive results.

Dr. Rachel Dew,
DNM, PhD

But what if even after you hear the research you still don't believe? Does it matter if it's true if the somatic practices help a client release stored trauma that may be rooted in a past life? No, not really. I don't typically like to even talk about past lives in depth, even if it's with clients who believe in it. I just tell clients that trauma can be rooted in this lifetime, past lifetimes, or intergenerational trauma.

I want to give you a little bit of foundation and history on the subject. Many religions believe in past lives. It's a central point in Buddhism and Hinduism. There are a lot of writers and philosophers throughout ancient and more recent history that talk about past lives within their work and are part of their foundational belief system that influences their theories and philosophies. You may be thinking that those are just ancient writings or references that cannot be proven and may even have been taken out of context. So, what does modern science say on the matter of past lives?

Dr. Rachel Dew,
DNM, PhD

There are thousands upon thousands of documented cases, especially in children between the ages of three to five years old, who remembers and can report provable details about their past lives. It has been researched by scientists, researchers, psychologists, behavioral specialists and even by the National Institute of Health (NIH) . Right now, science is moving towards saying that it is completely valid and there is a lot of scientific evidence to back it up and base that statement on.

In an article published on NCBI it states that 'Worldwide, children can be found who reported that they have memories of a previous life. More than 2,500 cases have been studied and their specifications have been published and preserved in the archives of the Division of Perceptual Studies at the University of Virginia (United States). Many of those children come from countries where the majority of the inhabitants believe in reincarnation, but others come from countries with different cultures and religions that reject it. In many cases, the revelations of the children have been verified and have corresponded to a particular individual, already dead.

Dr. Rachel Dew,
DNM, PhD

A good number of these children have marks and birth defects corresponding to wounds on the body of his previous personality. Many have behaviors related to their claims to their former life: phobias, philias, and attachments**.** Others seem to recognize people and places of his supposed previous life, and some of their assertions have been made under controlled conditions. The hypothesis of reincarnation is controversial. We can never say that it does not occur or will obtain conclusive evidence that it happens. The cases that have been described so far, isolated or combined, do not provide irrefutable proof of reincarnation, but they supply evidence that suggest its reality'.
*Source https://pubmed.ncbi.nlm.nih.gov/26299061/

Dr. Rachel Dew,
DNM, PhD

Two prominent researchers and practitioners within this field are Dr. Ian Stevenson and Dr. Brian Weiss.

'Dr. Ian Stevenson was a well-known psychiatrist who worked for the University of Virginia School of Medicine for 50 years. He was Chair of the Department of Psychiatry from 1957 to 1967, the Carlson Professor of Psychiatry from 1967 to 2001, and a Research Professor of Psychiatry. He became internationally recognized for his research into reincarnation by discovering evidence suggesting that memories and physical injuries can be transferred from one lifetime to another. He traveled extensively over a period of 40 years, investigating 3,000 cases of children around the world who recalled having past lives. His meticulous research presented evidence that such children had unusual abilities, illnesses, phobias and philias which could not be explained by the environment or heredity.' – www.near-death.com

Dr. Brian Weiss, author of numerous books (including 'Many Lives, Many Masters') about his experiences performing hypnosis and past life regressions with hundreds of his patients over the years. 'As a traditional psychotherapist, Dr. Brian Weiss was astonished and skeptical when one of his patients began recalling past-life traumas that seemed to hold the key to her recurring nightmares and anxiety attacks. Using past-life therapy, he was able to cure the patient and embark on a new, more meaningful phase of his own career. A graduate of Columbia University and Yale Medical School, Brian L. Weiss M.D. is Chairman Emeritus of Psychiatry at the Mount Sinai Medical Center in Miami.' - www.brianweiss.com

These two men are solidly credentialed individuals. These aren't the Guru or Shaman from popular culture or even from older tribal times. These are psychiatrists and professors that sit on recognized boards and have long histories of practicing and researching within the field of past lives and past life therapies. Both of these two individuals are trained in psychiatry and have practiced for many, many years and are considered two of the foremost experts in this field. Everything that I teach on somatics and past life trauma, and share is aligned with both of their findings and experiences.

For whatever reason, one we may never know, a trauma experienced in a past life may be resolved and released before a new life begins while other times it may not be. This can result in all types of mental, emotional, physical, and even spiritual issues that the person will need to health and work towards resolving within this lifetime. Since we know that the physical system is where may 'results' show up or manifest, somatic symptoms are among the way that these traumas often materialize. So that pain in the hip may be rooted in emotional trauma from something a person experienced within their adulthood, childhood, a past life or that was passed on genetically through familial trauma.

The somatic symptoms that an individual may experience which are rooted in past life trauma may be something that they have chronically experienced all their lives like 'upset stomach' and gut issues, pain in a region of their body, symptoms linked to anxiety such as tightness in the chest, sweating and racing heartbeat or may seem to suddenly become activated based on a trigger. When a person encounters a trigger in this lifetime it absolutely can activate a trauma response now that is caused originally by a trauma in a past life.

Dr. Rachel Dew,
DNM, PhD

Often past life traumas are not consciously assessable independent of deep work with practitioners through techniques such as ECM, Transformational Kinesiology, or hypnotherapy/hypnosis regression therapy. However, sometimes during somatic release work a memory that is stored within the body will become clear in the client's mind. This is true of stuck traumas, negative emotions and even past life traumas.

If you have a client that is having difficulty releasing trauma from their body and or are experiencing negative impacts from the habits and patterns connected to trauma (or suspected trauma), referring them out to additionally work with specialists in the field of past life healing as mentioned before can be beneficial.

The question is, is it critical for your client to identify the exact past life trauma to heal it, no not necessarily. For example, if a client can identify that fear comes up for them in their chest and they have somatic symptoms associated with tightness and pain in their chest, simply working on the root emotion can prove helpful.

Dr. Rachel Dew,
DNM, PhD

- **Stress reduction, stress management and increasing capacity to deal with stressors**

Stress may be the single largest contributing factor to negative somatic symptoms for all people around the world. While this has not been specifically studied, extensive research on stress and the negative impacts has been done. As a somatic practitioner you can help your clients to reduce stress, manage stress and to increase their capacity to deal with life's stressors in the following ways:

1. By utilizing the tools, techniques, and information within this course
2. By referring your clients to work with a life coach and/or a mental health practitioner in addition to the work they are doing with you
3. Encourage your clients to actively incorporate the three elements of reducing the impacts of stress on their lives through daily stress management, stress reduction and the practice of the tools that increase their capacity to deal with unavoidable life stressors

Dr. Rachel Dew,
DNM, PhD

"The research literature has identified three factors that universally lead to stress: uncertainty, the lack of information and the loss of control." — Gabor Maté, When the Body Says No

Let's clarify stress and stressors a bit so that you will have a deeper understanding about where it may be creeping into your life and the lives of your clients and what type of impact it may be having. First, it is important to recognize that all stress is not bad. When we exercise our body is put under stress. When we learn a new skill, our minds are put under some stress. Stress is unavoidable and not meant to be fully avoided. It is about finding a healthy balance. Everyone's balance will look different as each individual has a different level of capacity for stress and life's stressors.

Dr. Rachel Dew,
DNM, PhD

Chronic stress has been proven to lead to physical illness, mental illness, a decrease in emotional wellness, even injury, obesity, and disease. In fact, did you know that stress is now considered the leading cause of many of these? Even if you have a genetic predisposition towards an illness or a disease, stress activates that gene. It essentially flips the light switch from the off position to the on position within our DNA. Really, the numbers are staggering. Research has shown that between 94 and 98% of all illness and disease is caused or related to stress. Reducing stress helps the immune system function properly. One of our nation's leading health experts, Dr. Anthony Fauci recently said, if you don't smoke, you only drink in moderation. You get a good night's sleep, have a healthy diet, you exercise, and you do something to reduce stress that's going to keep your immune system healthy. Our bodies are designed to be whole and function properly. It's when we start to experience things like stressors that break down our body's ability to be healthy, that we start to develop problems while we can’t control the world around us, and we will definitely experience stress, it's critically important to manage the stress that we cannot avoid.

Dr. Rachel Dew,
DNM, PhD

Dr. Fauci also said that personally he couldn't alleviate stress during the day because his job and his day is one big stress period from morning to evening. But he also said that when he gets home in the evening, he does a power walk for about three and a half to four miles, and that that generally decompresses his stress. So we can all do something about the stress that we experience.

Stress has been proven to lead to physical illness, mental illness, injury, obesity, and disease. In fact, stress is considering the leading cause of many of these! Even if you have a genetic pre-disposition towards an illness or disease, stress activates that gene. It essentially flips the light switch from the off position to the on position within our DNA. The numbers are staggering, research has shown that between 94-98% off ALL illness and disease is caused (related to?) by stress!

Dr. Rachel Dew,
DNM, PhD

SPC: SOMATIC PRACTITIONER CERTIFICATION

Stress is not just emotional. It can be mental (happening in our thought life), emotional, physical, social, and environmental. Stress can creep in almost anywhere. At work, in relationships, through past trauma, exercise and conversely lack of exercise, major life transitions (even positive ones) even through the toxins and chemicals that we encounter which causes stress to the immune system and our entire body functions. Stressors seem to be highly prevalent EVERYWHERE!

So why not just remove stress and stressors from our lives? Well, to do this, we would have to live in a bubble and that would be stressful too! It is not the goal to completely remove all stress but to reduce stress and learn tools to manage stress while also INCREASING OUR CAPACITY to deal with or handle stress.

Dr. Rachel Dew,
DNM, PhD

Another important aspect of becoming empowered to breaking up with unwanted stress you need to consider (for yourselves and your clients) is…

Where may I be adding to, or creating stress, in my life?
What do I gain from doing this, what do I get out of it?

Sometimes we create stress and chaos in our lives, or at the very least feed it, to avoid dealing with or acknowledging something we are not yet ready to face, resolve or change. It's like creating a big loud clanking distraction that makes it almost impossible to hear or notice anything else. To truly break up with stress we must take ownership and accountability for the part we play in it.

Dr. Rachel Dew,
DNM, PhD

Here are some simple steps to helping your clients (and yourselves) in the important work of reducing stress, managing stress, and increasing one's capacity to handle life's stressors. In doing so, somatic symptoms may begin to resolve themselves or improve -

1. **Reduce Stress**

Emotional Stress Reduction
First and foremost, recognizing and honoring our emotions is a critical part of emotional stress reduction. We need to both be aware of our feelings, then process and release those emotions in a healthy and balanced way versus suppressing, avoiding, or ignoring them. Secondly, we need to take ownership of our emotional life. If we are experiencing negative emotions blaming others will not help. We must each find healthy ways to experience and express our emotions. No one else can make you FEEL any emotion without your permission and YOUR participation.

Dr. Rachel Dew,
DNM, PhD

Reducing emotional stress is best done through aligning yourself with your values. When our job, relationships and all other aspects of our lives are aligned with our values and our true self (versus all the beliefs and thoughts of what SHOULD be) emotional stress will be significantly decreased. Also learning healthy boundaries and how to say NO to the things that add un-necessary emotional stress to your life will set you free from an overabundance of emotional stress.

Physical Stress Reduction

Physical stress comes when we do not properly care for our bodies and our physical environment, as well as when we are exposed to toxins through the food we eat, the water we drink and the air we breathe. Obviously trying to control this by completely removing all physical stressors would create an even bigger imbalance, and more stress. Try to find ways that you can limit physical stressors. Balancing and responsibly managing finances, life tasks and even cleaning (decluttering and organizing greatly reduce physical stressors).

Dr. Rachel Dew,
DNM, PhD

Another way to reduce physical stressors is by making a commitment to yourself to get enough sleep, water, and healthy balanced meals in your system each day. You can reduce the toxins you ingest by drinking more filtered water, packing foods in glass versus plastic, eating foods that are fresh, made by you and include fruits, veggies, lean proteins, and healthy fats and avoiding eating pre-prepared foods.

Additionally, since we know that the physical system is where the results of stress show up from other areas such as mental and emotional, working towards reducing stress in mind, body, heart, and spirit as well as within ALL major life areas will automatically begin leading to less manifestations of stress within the physical.

Dr. Rachel Dew,
DNM, PhD

Mental Stress Reduction

When speaking of mental stress, this is referring to a person's thought life. The 'thought life' consists of the types of thoughts a person thinks, especially the recurring ones. Are they negative, filled with fear, optimistic, pessimistic, balanced, loving or reactionary? We are all in control of our mind and the thoughts that we think, even though for many they do not experience their thought life in this type of empowered way. Often people feel that they are victims of their thoughts and that every thought they have is a fact, one that must be believed, adopted and in some dangerous cases even acted upon.

For fun, I am going to quote the character Samantha from Sex and The City, 'Sweetheart, you can't go listening to every fucking little voice that runs through your head. You'll go nuts'. That is the truth! The thought life can be an incredible source of stress if a person does not learn tools and techniques to effectively manage and balance their thought life.

Dr. Rachel Dew,
DNM, PhD

I am not recommending avoiding negative thoughts, instead finding balance with them. A way this can be achieved is by the individual inviting themselves (both in intention and practice) to avoid getting into a relationship with negative thoughts and negative thought cycles. To have a relationship with someone or something one must invest time and attention to them. By not investing in ongoing negative thoughts and allowing such thoughts to go on and on and around and around repeatedly, the relationship is not fed. Additionally when people learn how to let things go it facilitates the thought life becoming more balanced and less stressful. Obsessing is not problem solving and only causes suffering.

Dr. Rachel Dew,
DNM, PhD

Environmental Stress Reduction
Like some of the elements that I mentioned under 'physical stress reduction', environmental stressors can also be toxins that cause stress. These environmental stressors can be in the air you breathe or the materials within the four walls where you live or work. Again, we cannot completely control our environment in a way that would be healthy, but we can choose to reduce environmental stress by intentionally increasing time in less stressful environments. Less traffic, less pollution, less toxic materials. Intentionally investing time in environments that 'feel better' will automatically begin reducing exposure to environmental stress. We must learn to listen to what environments 'feel' good or better. You will learn numerous tools later within this course that can help strengthen your client's ability to hear their internal feedback more clearly when it comes to environmental stressors.

Dr. Rachel Dew,
DNM, PhD

The two simplest ways to reduce environmental stress are to increase time in nature, amongst its beauty, out in the cleaner air. Additionally working to clean up the environment you are most in. Cleaning up your environment means participating in reducing your own footprint because we all are co-creating the toxicity we experience. It also means being intentional about your home and workspace wherever you can do so in a balanced manner. Keeping your space clean, removing toxins, filtering your air, purifying your space, and purchasing environmentally safe items such as non-toxic clothing and furniture will do more for reducing your environmental stress then you may ever imagine!

Dr. Rachel Dew,
DNM, PhD

1. Managing Stress & Increasing Capacity to Deal with Stress

Let's begin this part of the discussion with a few powerful quotes to help frame the concepts of managing stress and increasing the capacity to deal with life's stressors -

'Resilience is our ability to bounce back from life's challenges and unforeseen difficulties, providing mental protection from emotional and mental disorders. Resilience is an inference based on evidence that some individuals have a better outcome than others who have experienced a comparable level of adversity. Resilience results from having the encounter at a time, and in a way, that the body can cope successfully with the noxious challenge to its system'. Furthermore, resilience 'can be defined as reduced vulnerability to environmental risk experiences, the overcoming of a stress or adversity, or a relatively good outcome despite risk experiences.' - Michael Rutter

Dr. Rachel Dew,
DNM, PhD

‘Definitions have evolved over time but fundamentally resilience is understood as referring to positive adaptation, or the ability to maintain or regain mental health, despite experiencing adversity.’ - Helen Herrman et al. (2011)

‘Resilience has been described as the capacity for positive outcomes despite challenging or threatening circumstances.’ - Byron Egeland

It is unrealistic and not healthy to try to avoid everything stressful. This simply weakens our ability to cope with life. Just because something may feel difficult or ‘bad’ does not mean that it IS bad for you. Overcoming and dealing with life’s stressors not only strengthen our character and increase our capacity to cope with stress but it also builds our character. It helps us grow and expand into the type of person who can feel inner peace and have clarity and calmness of thought even amidst difficult challenges.

Dr. Rachel Dew,
DNM, PhD

When increasing capacity for stress, the metaphor I like to use most is; imagine that you are carrying around a glass of water that is half full. Every time you encounter stress it's like adding another ounce of water in your glass. Now, if you don't take frequent sips to empty the glass, eventually those little one-ounce stressors will make your glass so full that the next one-ounce stressor will cause an overflow, a mess, that will pour out everywhere. If we are continually intentionally emptying the stress, we are not thrown off balance when we encounter a new stress. This is why helping your clients to manage their stress while also increasing their capacity to deal with life's stressors through the different somatic tools and techniques you share with them and that they apply in daily practice is so important.

Dr. Rachel Dew,
DNM, PhD

We will be going through many different tools and techniques to reduce stress, manage stress and increase your client's ability to deal with stress in the techniques section. Here are some general approaches and specific ways to increase capacity to deal with stress and proactively manage the stress that one already has:

Self-Care
Self-care gives you the energy you need to handle stress. It should be approached as a non-negotiable, non-optional practice in your life and shared as such with your clients. If someone is too busy or overloaded for self-care, I recommend that they schedule it into daily life with the same priority they would a work meeting, family obligation or doctor's appointment! Self-care can be anything that a person finds helpful, enjoyable, or recharging.

Dr. Rachel Dew,
DNM, PhD

Healthy Boundaries
Healthy boundaries that are rooted in love are a game changer for the way you experience and enjoy your life, career, and relationships. Boundaries are not rules you demand from others. That is called control, not a boundary. A boundary is something you personally set, and you personally respect and abide by in order to honor yourself, your needs, your values and those of the people you love. You are the only person in any relationship that can honor your boundaries. It is up to you to do so and if you do not, you are not a victim of someone else, don't place blame on them if you did not respect your own boundary.

Most of us never learned about healthy boundaries, I know I didn't. A great resource for beginning or expanding understanding and the relationship to boundaries is the book 'Boundaries' by Townson & Cloud.

Dr. Rachel Dew,
DNM, PhD

Let That Shit Go!
Why hold on to old resentments? They are only poisoning you! No one is perfect and everyone is doing the very best they can with the information and resources they have at the time. Would you be angry at a deaf person for not hearing you speak? No, of course not. Why do we get angry and hurt when people are unable to give or do something they are not capable of? This doesn't mean we continue in toxic relationships, and it doesn't mean that it's okay for someone to treat you poorly. Refer back to boundaries, take responsibility for how you react and respond to others' behaviors that offend or harm you. You can honor yourself, remain safe and have healthy boundaries while also no longer feeling the venom of anger and resentment in your life. A wonderful and free resource for this is found on Byron Katie's website called The Work. Spending 10 minutes completing the free downloadable form changed my life and my perspective on the most difficult relationships in my life – www.thework.com

Dr. Rachel Dew,
DNM, PhD

Put On Your Big Kid Undies and Deal with It

Stop making everything such a big deal, seriously! It's up to you what you take offense to. I choose not to take very much personally. If you are a person who is reactionary, you are simply a bomb waiting to go off…this makes you a victim of every circumstance and completely robs you of your power! It is only when I do choose to make it all about me and take offense to something that I experience stress and pain. When a situation or circumstance is less than your desired outcome or when someone says or does something you wished would have been different, more, less, or better make a conscious choice to put on your big kid undies and deal with it from a peaceful, tolerant, and loving place.

Dr. Rachel Dew,
DNM, PhD

Practicing Preference Versus Attachment

I am very intentional about my life, my goals, my plans and the thoughts and actions I participate in. I have a specific goal or desired outcome AND I also allow for my goals and desires to show up looking a bit different. I practice preference versus attachment. My happiness and success is not contingent on things being one way, my way or what I perceive to be the right way. In that same vein I do not have unrealistic demands or expectations on how other people in this world behave, show up in the world or what beliefs their lives reflect. I honor others and experience much peace within this world of diverse beliefs and behaviors simply because my beliefs, perspectives and values are things I have a preference for versus an attachment to.

Dr. Rachel Dew,
DNM, PhD

When we are attached to something it is narrow, rigid and reflects a ‘this is the only way’ attitude. This limits us versus offers expansion, growth, and the potential for greater success. Practicing the art and science of living a life guided by preference versus attachment is something that takes intentional daily practice in order to master! When you practice continually you will build your ability to do this the way you strengthen a muscle by repetitive exercise. As you weave this art into the framework of your life you will see stress melt away like a glassier exposed to 100-degree weather. You will also experience a dramatic shift in your capacity to handle stressful people, places, things, and situations.

Dr. Rachel Dew,
DNM, PhD

Breathing Exercises & Meditation (and other somatic techniques)
Both breathing exercises (deep, relaxed intentionally focused breathing) as well as meditation (any and every form) has been scientifically proven, by countless respected institutions to significantly reduce stress and increase our capacity to cope with stress. Developing a meditation or intentional breathing practice should be a custom creation by you and you alone. Try on a few, experiment and then practice the ones that work best for you as consistently as you are able. Developing a 2 minute a day practice will still have a positive impact on your stress levels.

Dr. Rachel Dew,
DNM, PhD

Supplements To Support the Body Under Stress
As a somatic practitioner it is outside of your lane of practice to recommend specific supplements to your clients, however you can absolutely share with them information on supplements that have proven beneficial to helping the body to better cope with stress.

The ethical way to share this is, 'There are a few different supplements that many people find to help support their body when under stress. I can share some of these with you. Please be sure to research them and also run these by your doctor to make sure that they are right for your body before beginning to take them or any other supplement'.

Dr. Rachel Dew,
DNM, PhD

As a doctor of Natural Medicine, here are the top supplements I tend to find helpful with rebalancing the body and decreasing the negative impact of stress on the body -

- Magnesium

Magnesium is a mineral that is critical for brain and body health. According to the Mayo Clinic 'Magnesium plays many crucial roles in the body, such as supporting muscle and nerve function and energy production. Low magnesium levels usually don't cause symptoms. However, chronically low levels can increase the risk of high blood pressure, heart disease, type 2 diabetes, and osteoporosis'. Most people are low in magnesium due to diet, depletion of soil leading to less magnesium in foods and stress. Magnesium specifically helps with stress by blocking stimulating neurotransmitters and binding to calm, restful receptors in the brain, magnesium can help us relax.

Dr. Rachel Dew,
DNM, PhD

- Adaptogens

Adaptogens have gained in awareness and popularity as being beneficial for anxiety, stress and for numerous other health benefits. According to an article in NCBI, 'Adaptogens increase the state of non-specific resistance in stress and decrease sensitivity to stressors, which results in stress protection, and prolong the phase of resistance (stimulatory effect). Instead of exhaustion, a higher level of equilibrium (the homeostasis) is attained.'
*source https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3991026/

The most commonly used adaptogens are broken down below within 2 groups – mushroom and non-mushroom adaptogens.

Mushroom adaptogens - Reishi, chaga, turkey tail, lion's mane, and cordyceps.

Non-Mushroom Adaptogens - Ashwagandha, Tulsi (Holy Basil), Ginseng, Astragalus and Rhodiola.

All of these adaptogens have been used medicinally for therapeutics for centuries and support the role in the body's natural adaptation.

Dr. Rachel Dew,
DNM, PhD

•L-Theanine
L-theanine can help with balancing certain chemicals in the brain that counter stress, including serotonin and dopamine and cortisol. All of which can influence mood, sleep, emotion, and the body's ability to properly deal with stress.

•Vitamin C
We often think of vitamin C when we think our immune system, however it has a direct link to our body's ability to deal with stress effectively. In an article published on NCBI it states that 'The stress response is a preserved evolutionary response that functions to enhance the survival of the species. In mammals, the stress response is characterized by activation of the HPA axis and sympathoadrenal system (SAS) as well as the increased synthesis and secretion of vitamin C. Cortisol, catecholamines, and vitamin C act synergistically to increase hemodynamic reserve, maintain immune function and protect the host against excessive oxidant injury.

Dr. Rachel Dew,
DNM, PhD

Humans (and anthropoid apes) have lost the ability to synthesize vitamin C and therefore have an impaired stress response. The inability to produce vitamin C has serious implications in septic humans. Treatment with vitamin C appears to restore the stress response and improve the survival of stressed humans.'
*source https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7024758/

- B Vitamins

A systemic review of vitamin B revealed that 'The review provides evidence for the benefit of B vitamin supplementation in healthy and at-risk populations for stress, but not for depressive symptoms or anxiety. B vitamin supplementation may particularly benefit populations who are at risk due to (1) poor nutrient status or (2) poor mood status'. - https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6770181/

Dr. Rachel Dew,
DNM, PhD

Vitamin B supplements can increase anxiety symptoms, so it is important that someone who experiences anxiety or somatic symptoms such as frequent racing heart, tight chest and racing heartbeat carefully consider B supplementation after both speaking to their doctor, getting clearance to take B vitamin supplements, and SLOWLY integrating them in low doses to see both benefits and unwanted side effects.

- GABA

According to the Cleveland Clinic 'GABA is known for producing a calming effect. It's thought to play a major role in controlling nerve cell hyperactivity associated with anxiety, stress and fear'. https://my.clevelandclinic.org/health/articles/22857-gamma-aminobutyric-acid-gaba

Additionally the use of essential oils (in pure therapeutic grade that are organic and free from added fragrances) can be hugely beneficial as well. The tops essential oils for stress are lavender, chamomile, clary sage, bergamot, lemon grass and ylang-ylang https://psychcentral.com/health/essential-oils-for-stress#list

Dr. Rachel Dew,
DNM, PhD

- **Kinesiology**
  - Anatomy in Somatic Work

In somatic work and practice it is important to have a general understanding of all the major systems and structures within the physical body. Since the physical body is our roadmap or 'where the results' are showing up, understanding the deep interconnection of all these systems and structures will help you as a somatic practitioner to better do hands on healing techniques as well as help your clients understand their own body and the experiences and feedback, they receive within it.

When it comes to integrative somatic work and anatomy, we will be reviewing the physical body with western based anatomy, energetic anatomy, the anatomy of chakras and other energy points.

Dr. Rachel Dew,
DNM, PhD

The interconnection between all the systems and structures within the body also have a deep interconnection to the mind including the unconscious mind. Since the unconscious mind speaks the language of metaphors and images, it is not uncommon for somatic issues to present in metaphorical ways… carrying a lot of burden or 'weight on their shoulders' can show up as pain in the shoulders or something someone experiences as a 'continued pain in their ass' can literally manifest as pain within their glute muscles.

1. The physical body (western based anatomy)

In western anatomy, there are ten major systems which include: skeletal, muscular, nervous, endocrine, cardiovascular, lymphatic, respiratory, digestive, urinary, and the reproductive system. Body functions are the physiological or psychological functions of body systems. While traditional western medicine tends to view each of these systems and separate, from a holistic perspective we know that there is nothing that happens within one system that does not impact the others.

Dr. Rachel Dew,
DNM, PhD

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The following is a summary of the human body and how it functions as described by the Seer Training Modules from the NIH National Cancer Institute.

- ‘The human body is a single structure but it is made up of billions of smaller structures of four major kinds: cells, tissues, organs, and systems.

- An organ is an organization of several different kinds of tissues so arranged that together they can perform a special function.
- A system is an organization of varying numbers and kinds of organs so arranged that together they can perform complex functions for the body.

- Ten major systems include the skeletal, muscular, nervous, endocrine, cardiovascular, lymphatic, respiratory, digestive, urinary, and the reproductive system.

Dr. Rachel Dew,
DNM, PhD

SPC: SOMATIC PRACTITIONER CERTIFICATION

- Body functions are the physiological or psychological functions of body systems. Survival of the body depends on the body's maintaining or restoring homeostasis, a state of relative constancy, of its internal environment.

- Human life process includes organization, metabolism, responsiveness, movements, reproduction, growth, differentiation, respiration, digestion, and excretion. All these processes work together, in fine-tuned balance, for the well-being of the individual and to maintain life'.

https://training.seer.cancer.gov/anatomy/body/review.html

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The following section provides and overview of each of the systems.

- Musculoskeletal system

According to the Cleveland Clinic, 'The skeletal system is your body's central framework. It consists of bones and connective tissue, including cartilage, tendons, and ligaments. It's also called the musculoskeletal system.'

•https://my.clevelandclinic.org/health/body/21048-skeletal-system

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‘The musculoskeletal system (locomotor system)is a human body system that provides our body with movement, stability, shape, and support. It is subdivided into two broad systems:

- Muscular system, which includes all types of muscles in the body. Skeletal muscles, in particular, are the ones that act on the body joints to produce movements. Besides muscles, the muscular system contains the tendons which attach the muscles to the bones.
- Skeletal system, whose main component is the bone. Bones articulate with each other and form the joints, providing our bodies with a hard-core, yet mobile, skeleton. The integrity and function of the bones and joints is supported by the accessory structures of the skeletal system; articular cartilage, ligaments, and bursae.’

https://www.kenhub.com/en/library/anatomy/the-musculoskeletal-system

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Repetitive stress, misalignment, tension, and poor posture can weaken small connective tissue that keep bones and joints in proper alignment. Additionally muscles can weaken at their insertion points leading to strains. These types of injuries need not only somatic practices to support the release of such stress and tension but also support from additional practitioners to strengthen and rebalance the client's muscles and realign their skeletal structure.

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- Skeletal system

'The human skeleton is quite simply a collection of about 206 different shaped bones that align with each other to create a protective framework for the body that muscles can connect to and provide movement from. What does the skeleton do?

The skeleton provides four major functions, which are;
1. Support : It provides a framework to support the organs and tissues of the body.
2. Protection: It protects our internal organs. The skull protects the brain; the thorax (sternum, ribs and spine) protects the heart, lungs and other viscera (organs within the thorax).
3. Movement: It provides a framework for muscles to attach. Then when the muscles contract they pull on the bones of the skeleton, which act like levers to create movement.
4. Supply & Storage: The bones that make up the skeleton are a source of both red blood cells (which transport oxygen) and white blood cells (which fight infection), which are formed within the bone marrow.'
https://www.ptdirect.com/training-design/anatomy-and-physiology/the-skeletal-system

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‘Bones provide a rigid framework, known as the skeleton, that support and protect the soft organs of the body. The skeleton supports the body against the pull of gravity. The large bones of the lower limbs support the trunk when standing. The skeleton also protects the soft body parts. The fused bones of the cranium surround the brain to make it less vulnerable to injury. Vertebrae surround and protect the spinal cord and bones of the rib cage help protect the heart and lungs of the thorax. Bones work together with muscles as simple mechanical lever systems to produce body movement.’

https://training.seer.cancer.gov/anatomy/body/review.html

Somatic practitioners should not ever apply force or pressure to bones or joints! You can support the realignment and rebalancing through stacking of bones and weight baring poses (yoga poses). You can further support proper skeletal alignment with behavior change such as posture and relaxation of tight muscles that inevitably pull the bodies structure out of proper alignment.

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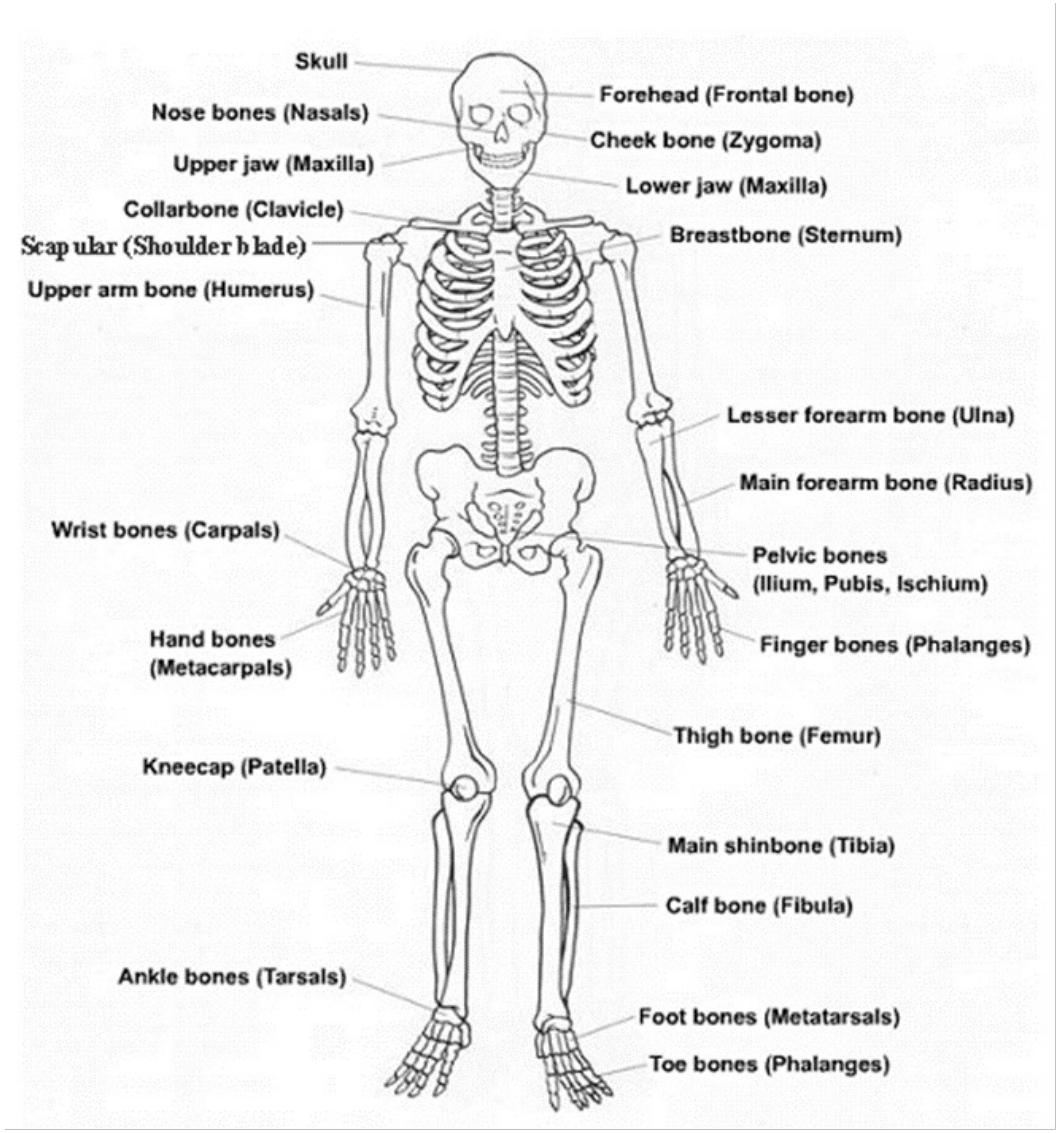

Image source: https://www.ptdirect.com/training-design/anatomy-and-physiology/the-skeletal-system

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- Muscular system

‘The muscular system is composed of specialized cells called muscle fibers. Their predominant function is contractibility. Muscles, attached to bones or internal organs and blood vessels, are responsible for movement. Nearly all movement in the body is the result of muscle contraction. Exceptions to this are the action of cilia, the flagellum on sperm cells, and amoeboid movement of some white blood cells.

The integrated action of joints, bones, and skeletal muscles produces obvious movements such as walking and running. Skeletal muscles also produce more subtle movements that result in various facial expressions, eye movements, and respiration.

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In addition to movement, muscle contraction also fulfills some other important functions in the body, such as posture, joint stability, and heat production. Posture, such as sitting and standing, is maintained as a result of muscle contraction. The skeletal muscles are continually making fine adjustments that hold the body in stationary positions. The tendons of many muscles extend over joints and in this way contribute to joint stability. This is particularly evident in the knee and shoulder joints, where muscle tendons are a major factor in stabilizing the joint. Heat production, to maintain body temperature, is an important by-product of muscle metabolism. Nearly 85 percent of the heat produced in the body is the result of muscle contraction.'

https://training.seer.cancer.gov/anatomy/muscular/

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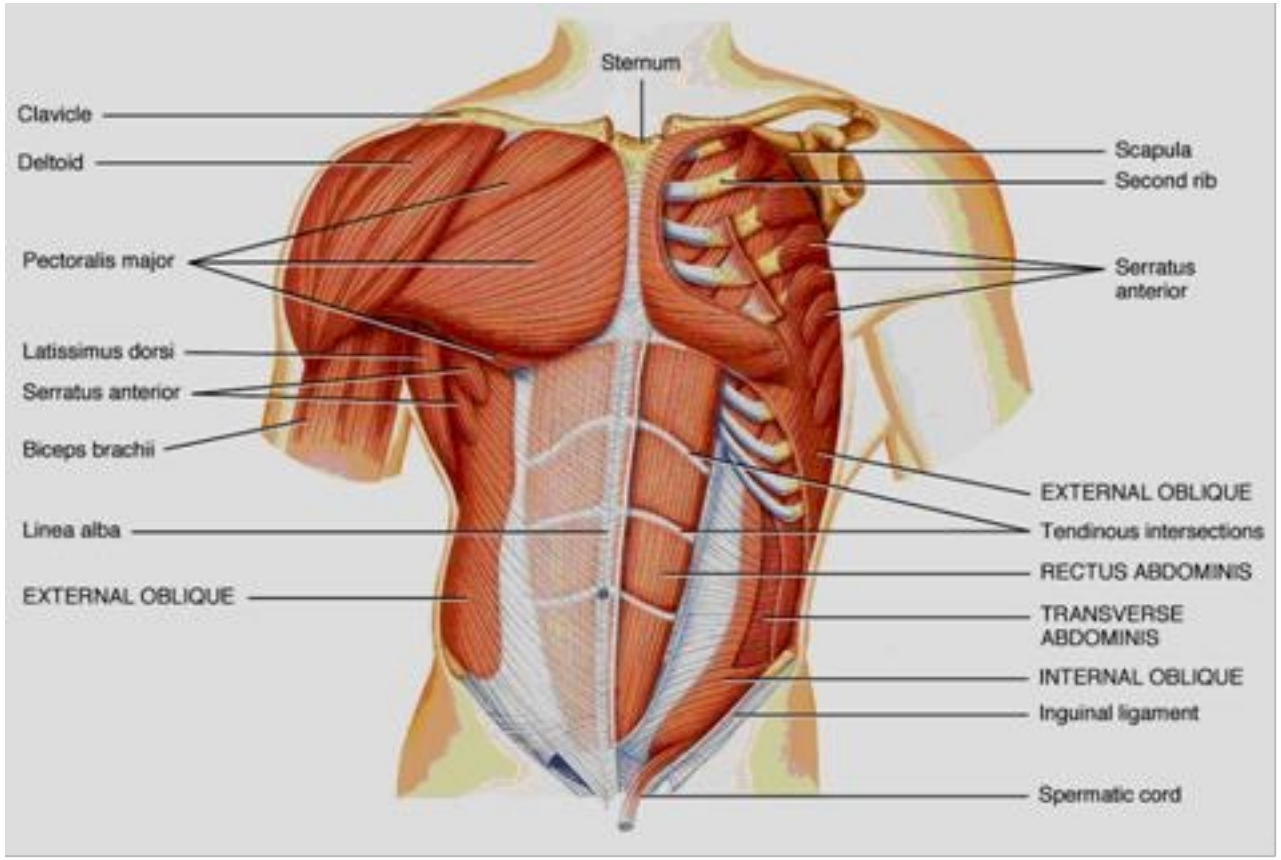
Muscle Charts of the Human Body
For your reference value these charts show the major superficial and deep muscles of the human body.

Superficial and deep anterior muscles of upper body



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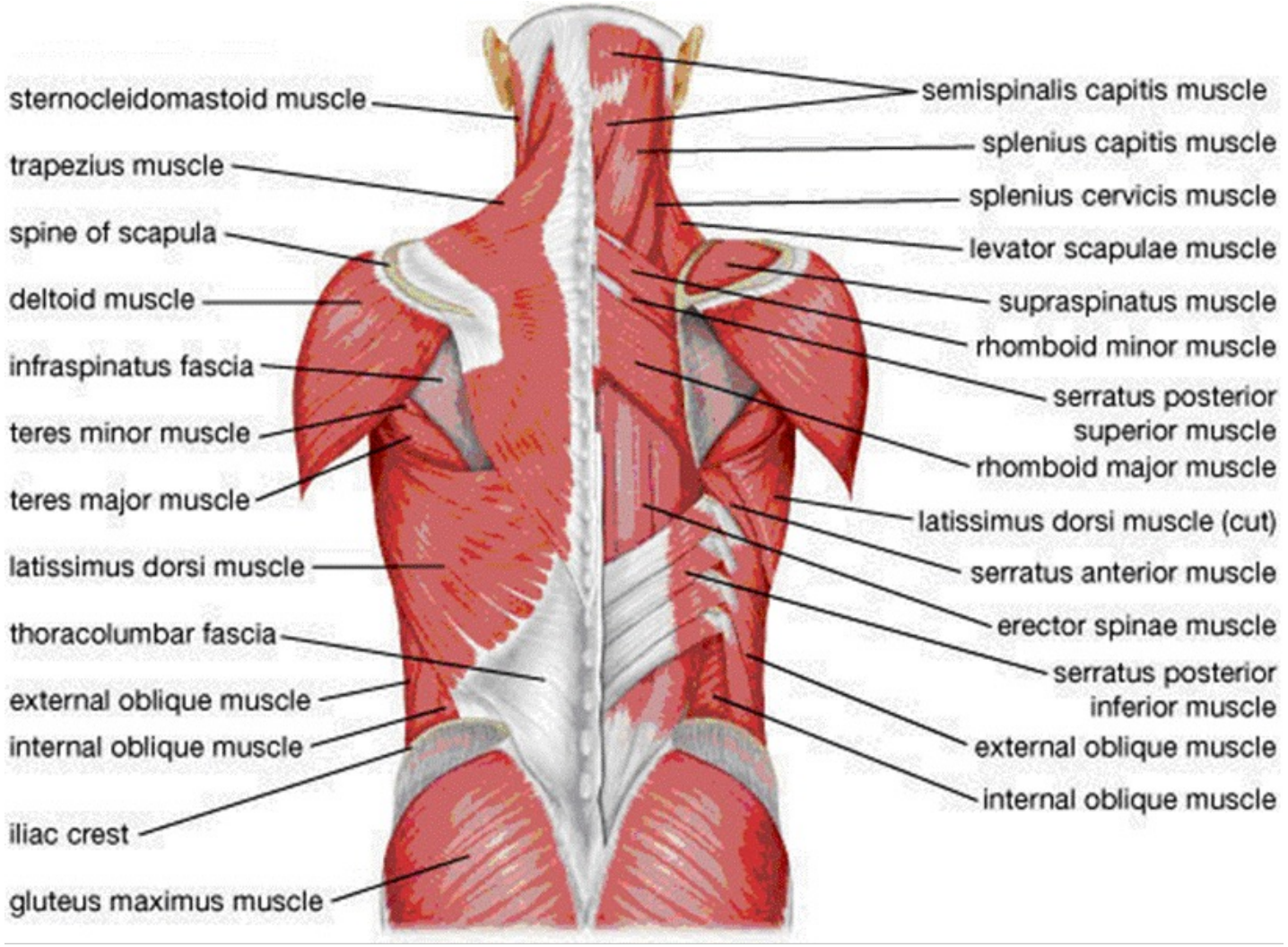
Superficial and deep posterior muscles of upper body



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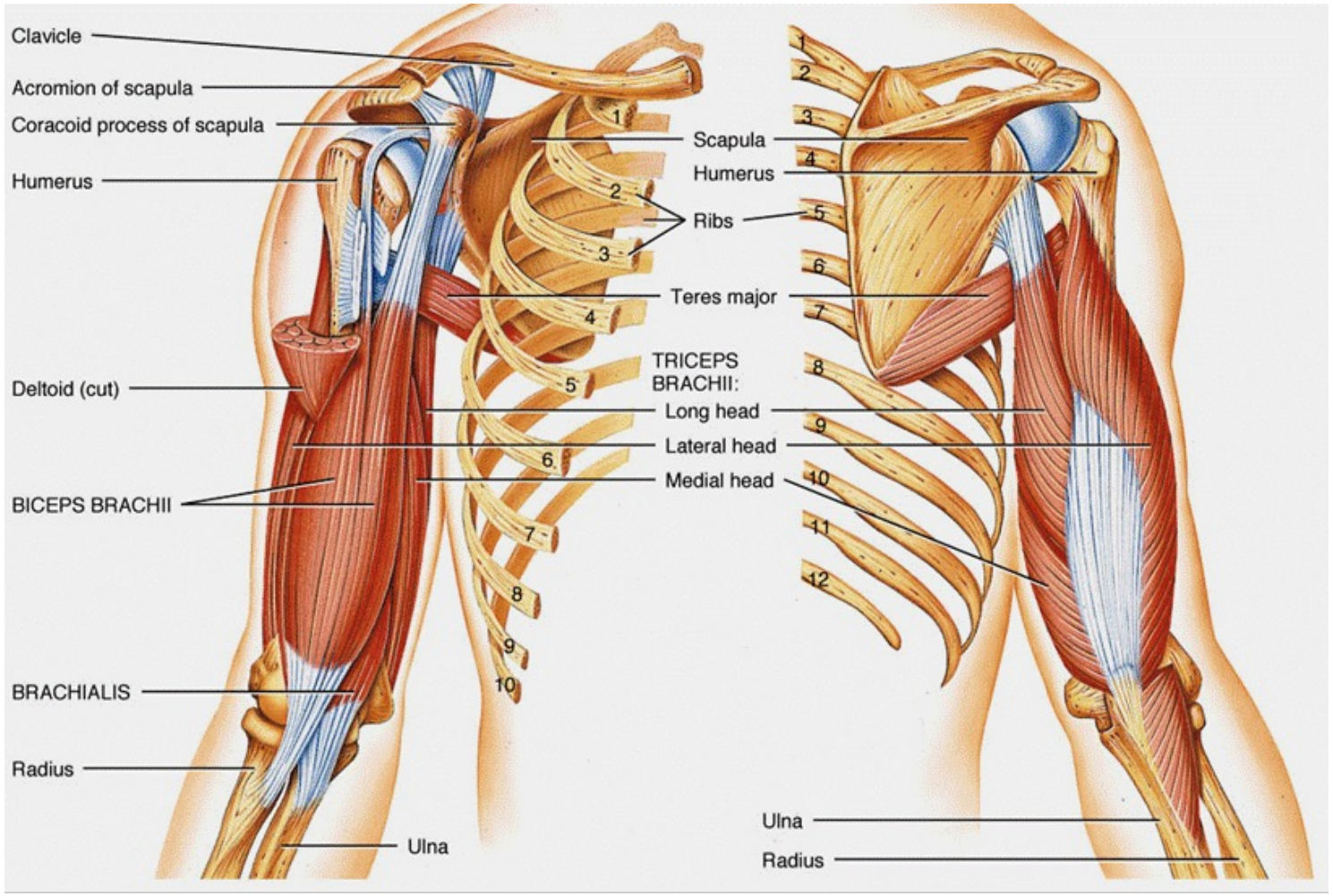
Anterior and posterior muscles of the upper arm



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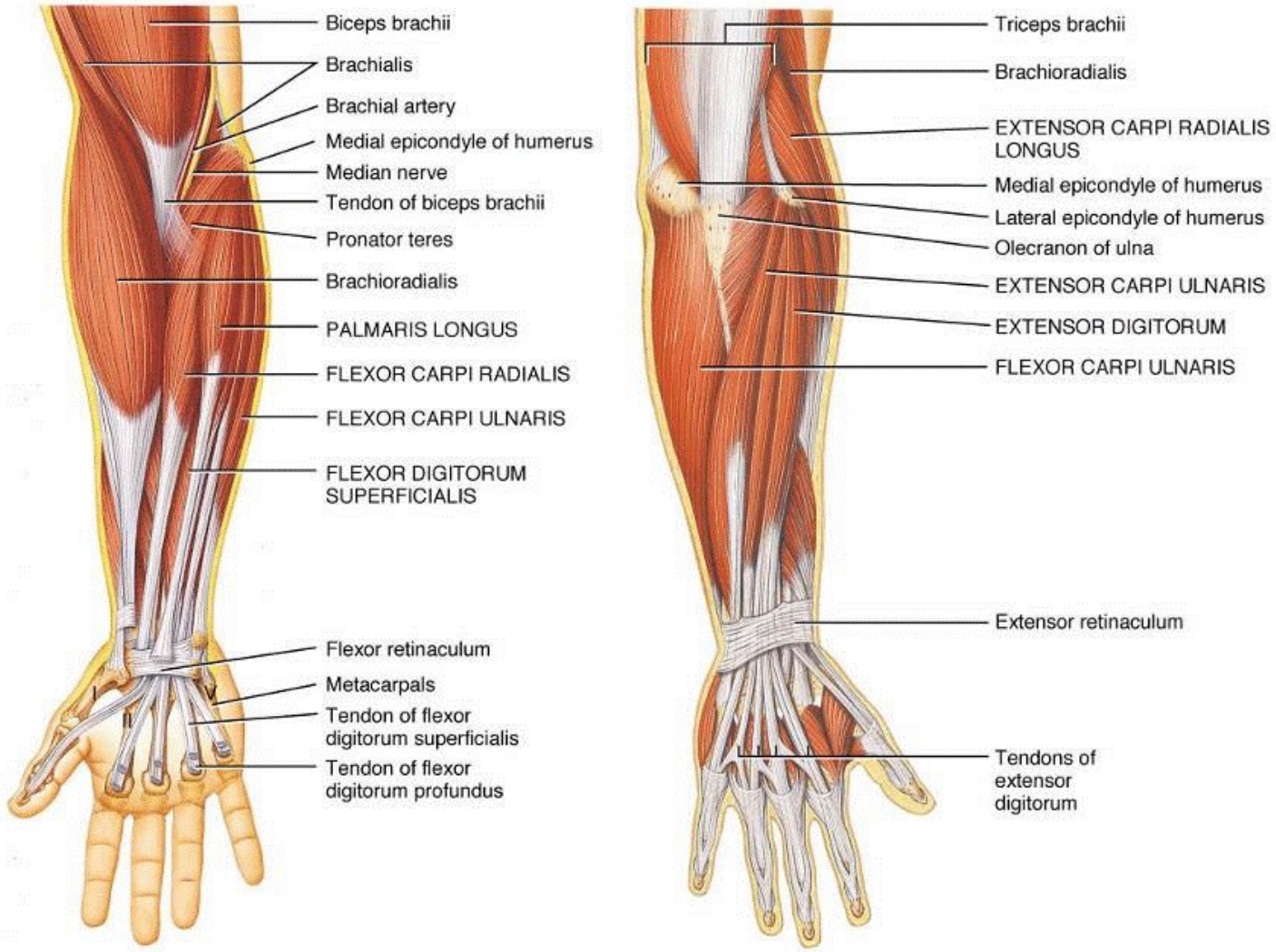
Anterior and posterior muscles of the lower arm



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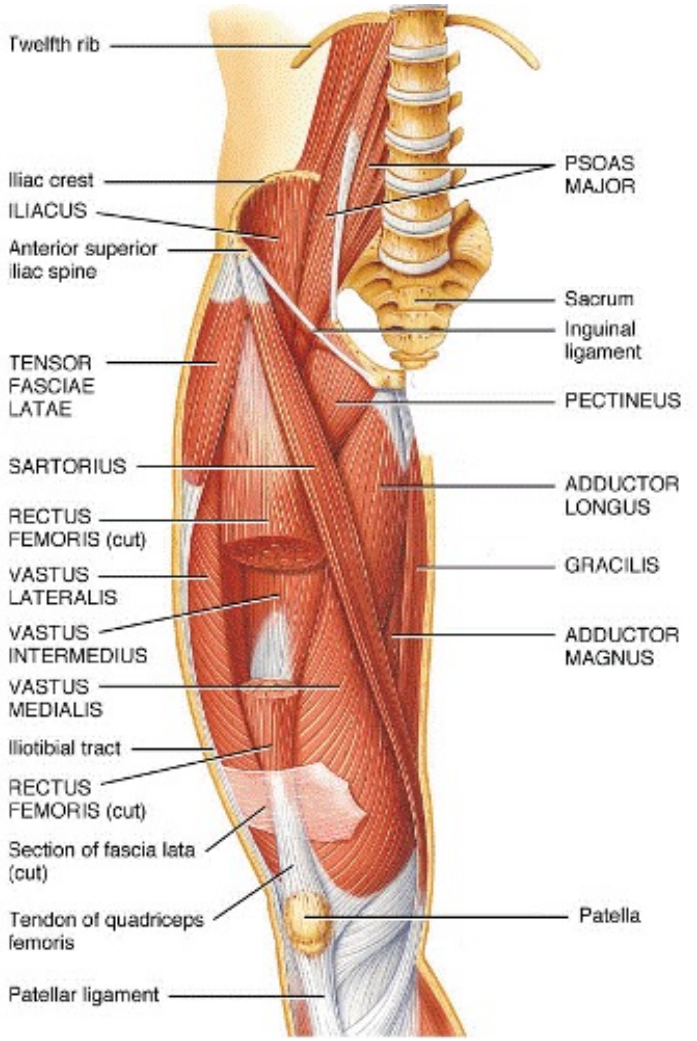
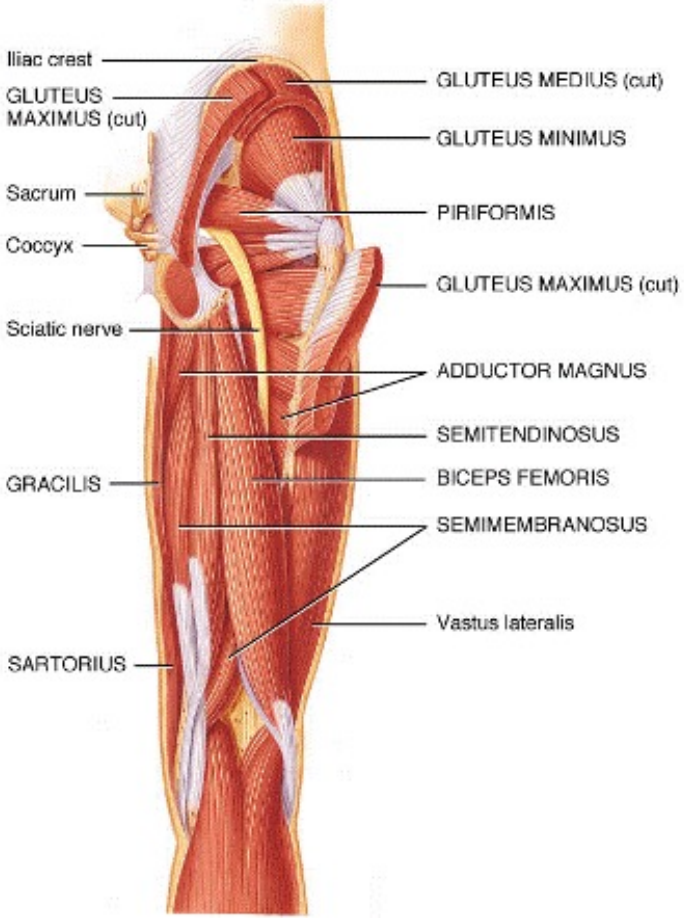
Anterior and posterior muscles of upper leg





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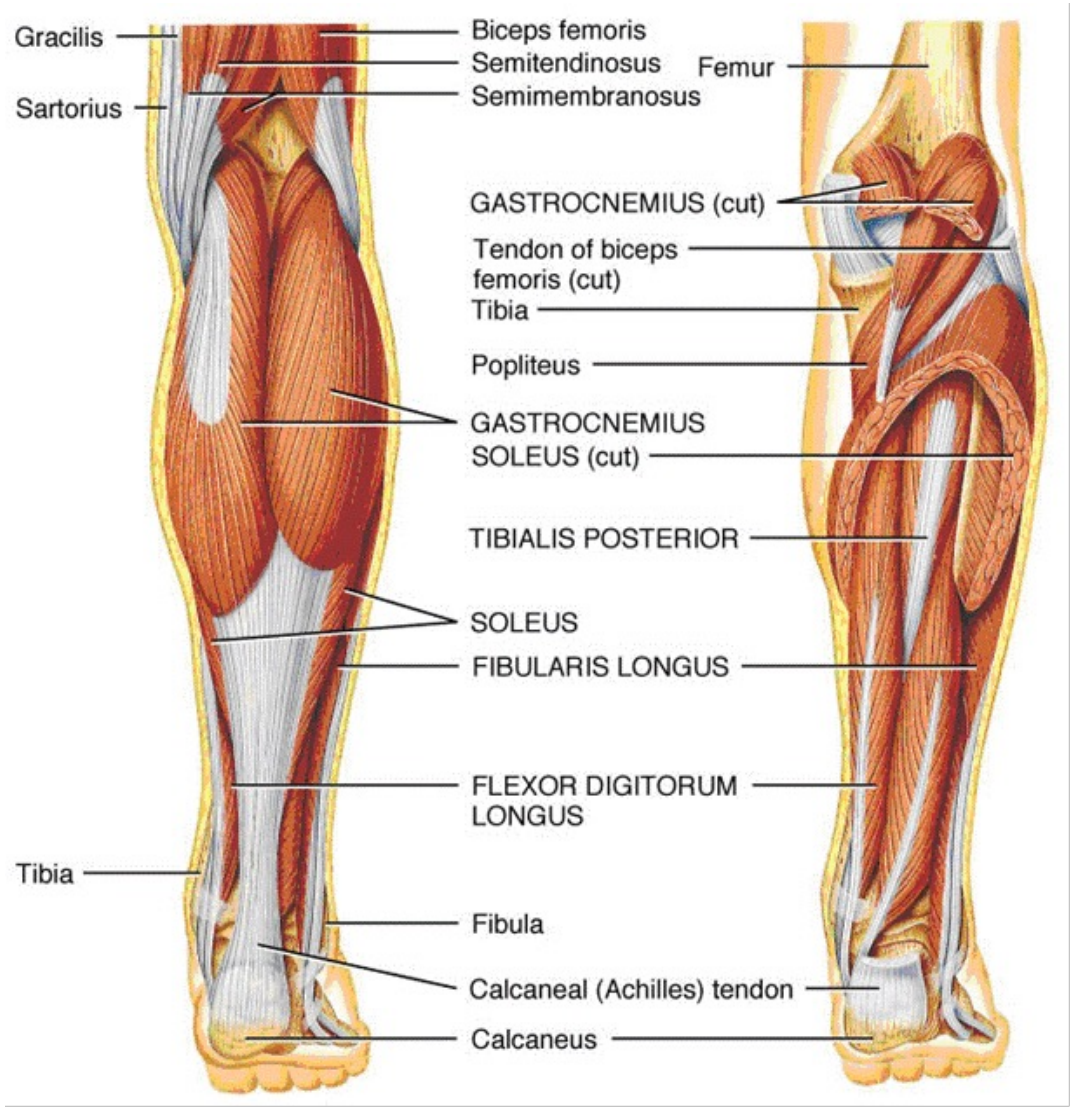
Posterior muscles of lower leg



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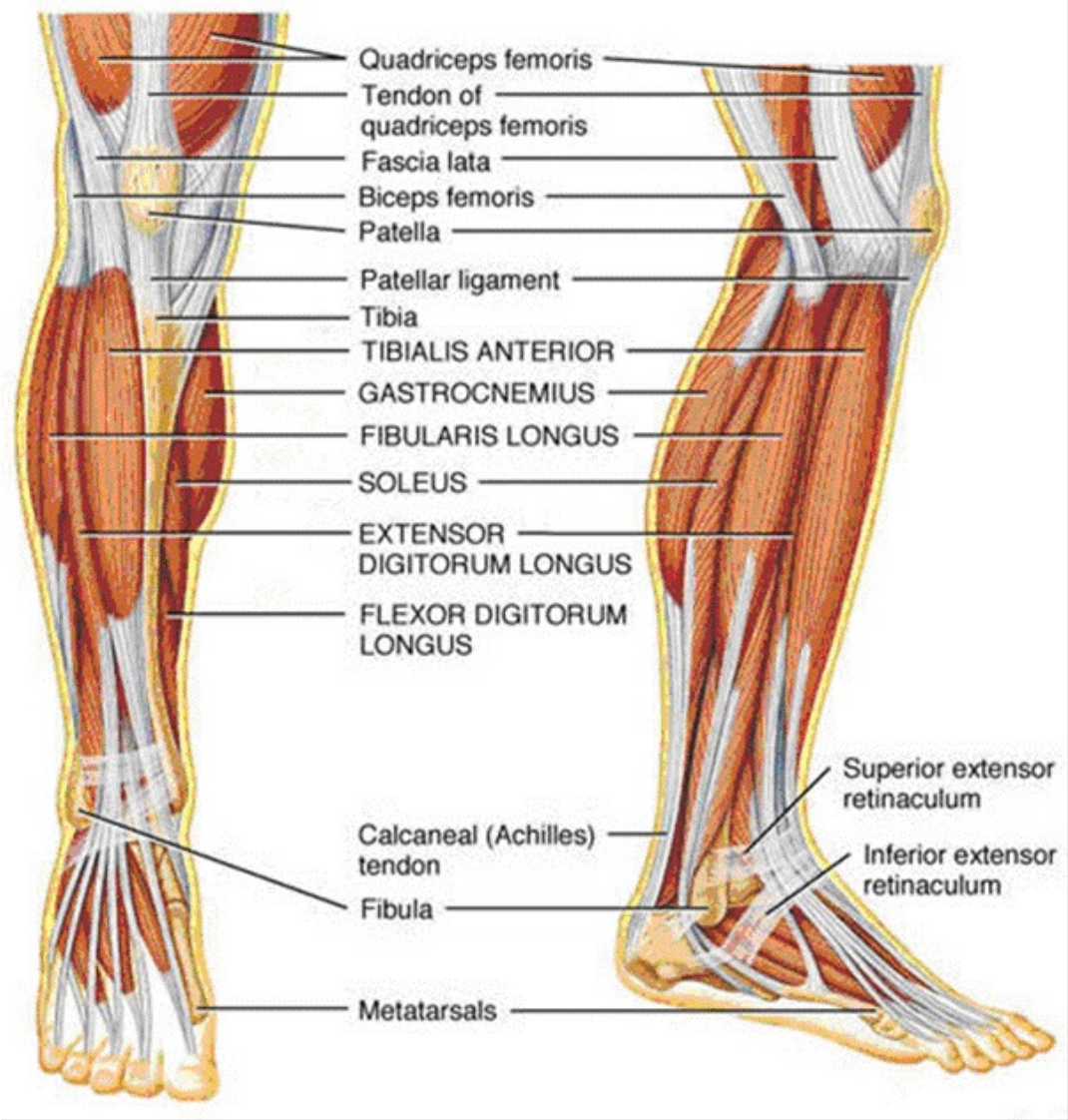
Anterior muscles of lower leg



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Respiratory muscles

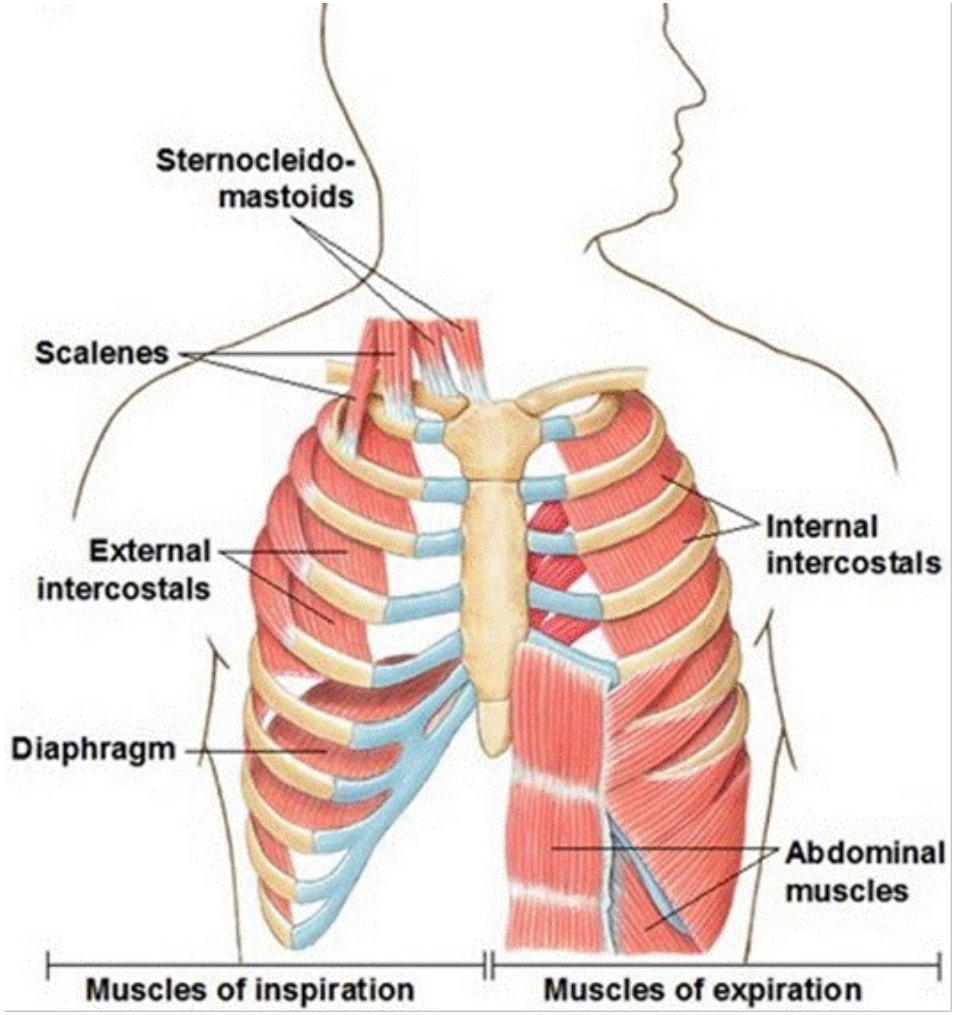

Image source: https://www.ptdirect.com/training-design/anatomy-and-physiology/general-muscle-charts-of-the-body

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Nervous system

The nervous system is a complex network of nerves and includes the brain and spinal cord. The nervous system's job is to send messages back and forth between the brain and the body. 'The four main functions of the nervous system are:

•Control of body's internal environment to maintain 'homeostasis' An example of this is the regulation of body temperature.
•Programming of spinal cord reflexes. An example of this is the stretch reflex.
•Memory and learning.
•Voluntary control of movement'.

https://www.ptdirect.com/training-design/anatomy-and-physiology/the-nervous-system-2013-anatomy-and-function

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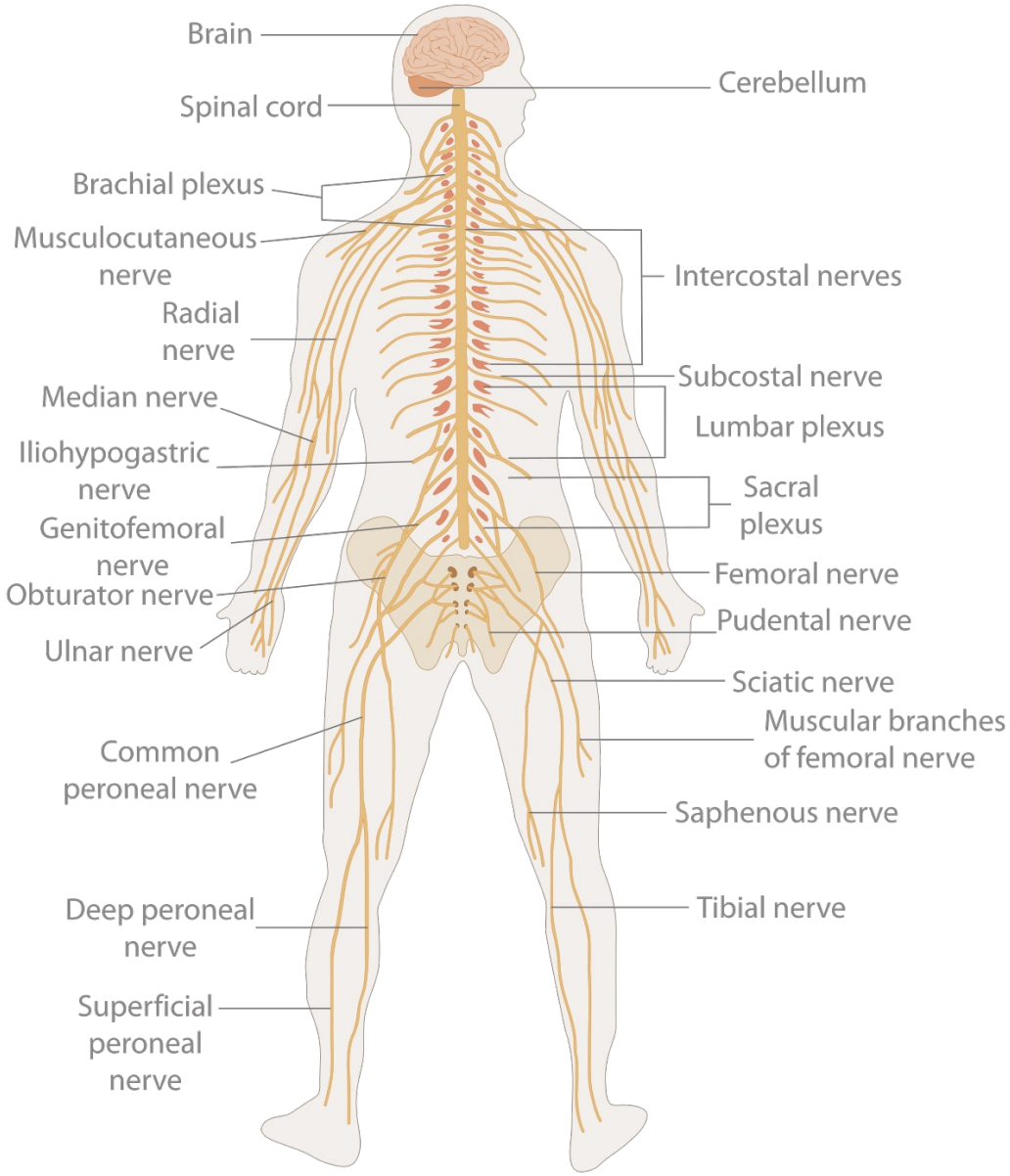

Image source: https://en.wikipedia.org/wiki/Nervous_system

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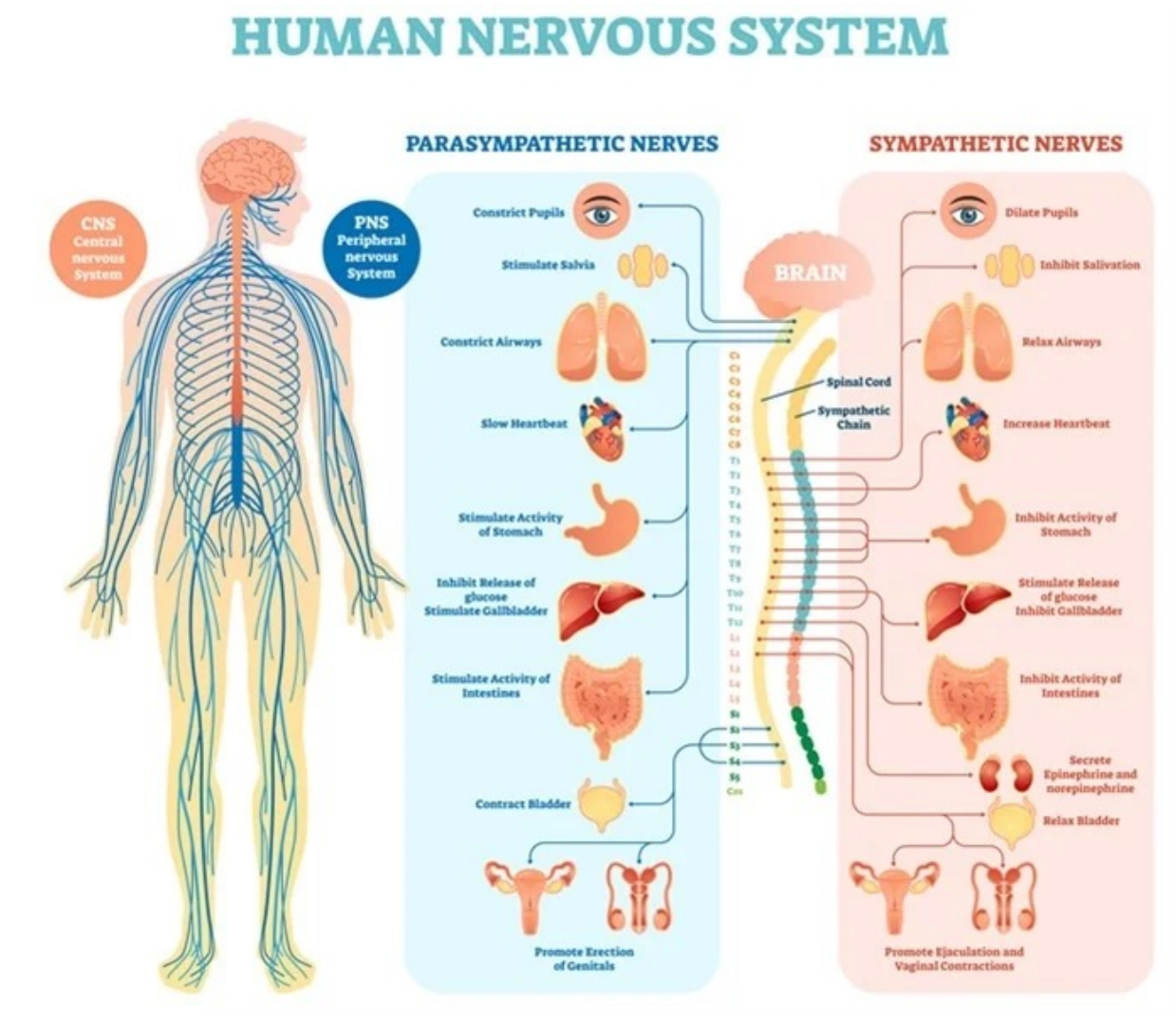

Image source: https://www.news-medical.net/health/What-is-the-Nervous-System.aspx

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Endocrine system

‘The endocrine system, along with the nervous system, functions in the regulation of body activities. The nervous system acts through electrical impulses and neurotransmitters to cause muscle contraction and glandular secretion. The effect is of short duration, measured in seconds, and localized. The endocrine system acts through chemical messengers called hormones that influence growth, development, and metabolic activities. The action of the endocrine system is measured in minutes, hours, or weeks and is more generalized than the action of the nervous system.

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There are two major categories of glands in the body - exocrine and endocrine.

Exocrine Glands
Exocrine glands have ducts that carry their secretory product to a surface. These glands include the sweat, sebaceous, and mammary glands and, the glands that secrete digestive enzymes.

Endocrine Glands
The endocrine glands do not have ducts to carry their product to a surface. They are called ductless glands. The word endocrine is derived from the Greek terms "endo," meaning within, and "krine," meaning to separate or secrete. The secretory products of endocrine glands are called hormones and are secreted directly into the blood and then carried throughout the body where they influence only those cells that have receptor sites for that hormone.'

https://training.seer.cancer.gov/anatomy/endocrine/

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According to Johns Hopkins, 'The endocrine system is a complex network of glands and organs. It uses hormones to control and coordinate your body's metabolism, energy level, reproduction, growth and development, and response to injury, stress, and mood. The following are integral parts of the endocrine system: Hypothalamus.'

https://www.hopkinsmedicine.org/health/wellness-and-prevention/anatomy-of-the-endocrine-system

Major disruptors to the endocrine system are poor nutrition, toxins, poor sleep hygiene, burn out and you guessed it… stress!

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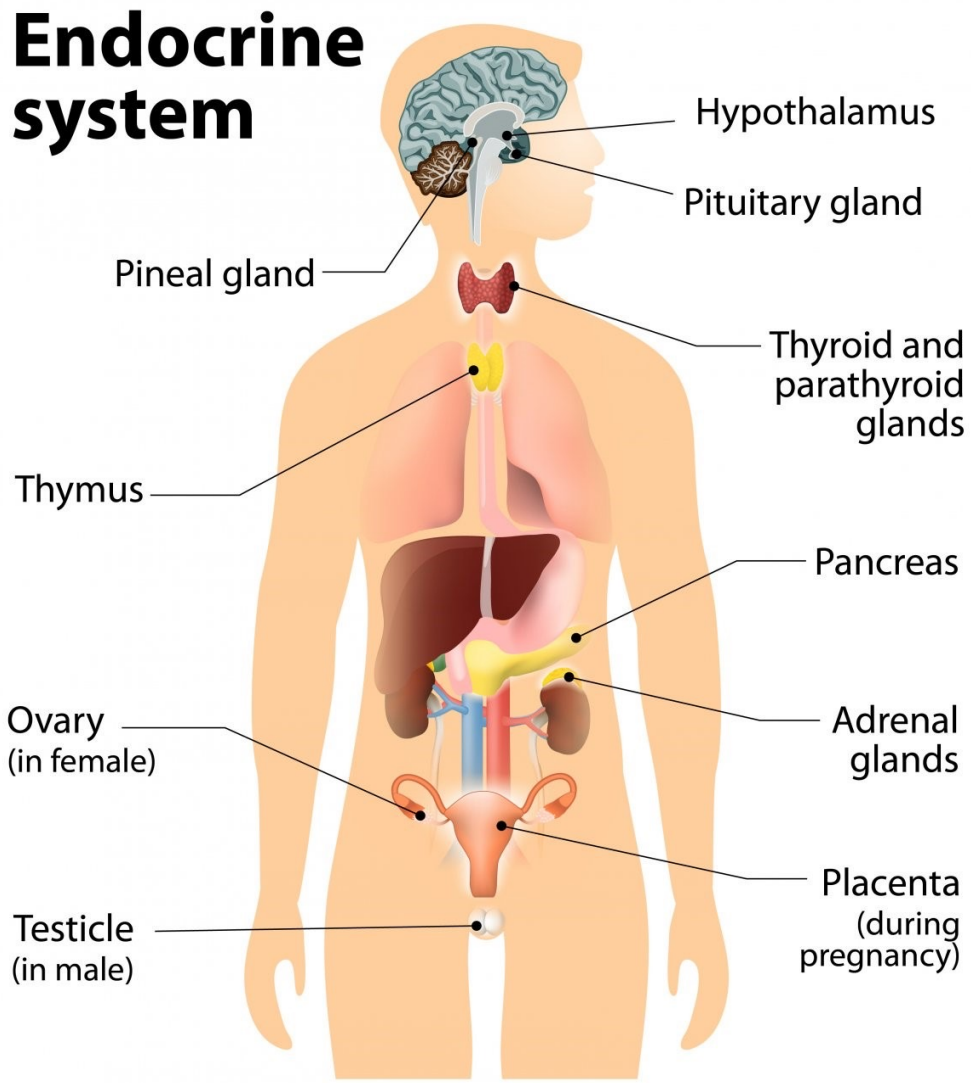

Image source: https://www.epa.gov/endocrine-disruption/what-endocrine-system

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Reproductive system

'The tissues, glands, and organs involved in producing offspring (children). In women, the reproductive system includes the ovaries, the fallopian tubes, the uterus, the cervix, and the vagina. In men, it includes the prostate, the testes, and the penis.'

https://www.cancer.gov/publications/dictionaries/cancer-terms/def/reproductive-system

'The major function of the reproductive system is to ensure survival of the species. Other systems in the body, such as the endocrine and urinary systems, work continuously to maintain homeostasis for survival of the individual. An individual may live a long, healthy, and happy life without producing offspring, but if the species is to continue, at least some individuals must produce offspring.

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Within the context of producing offspring, the reproductive system has four functions:

- To produce egg and sperm cells
- To transport and sustain these cells
- To nurture the developing offspring
- To produce hormones'

https://training.seer.cancer.gov/anatomy/reproductive/

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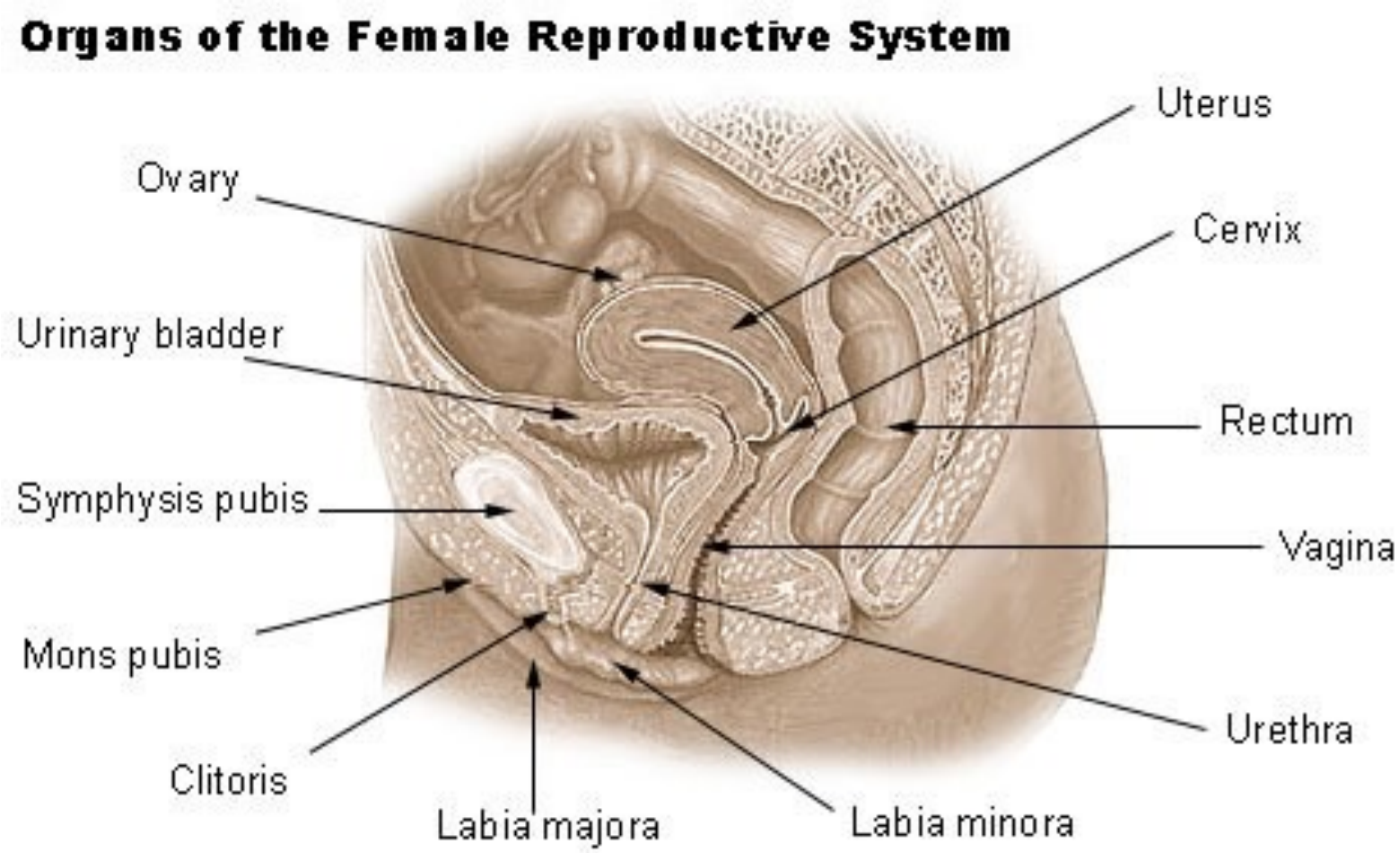

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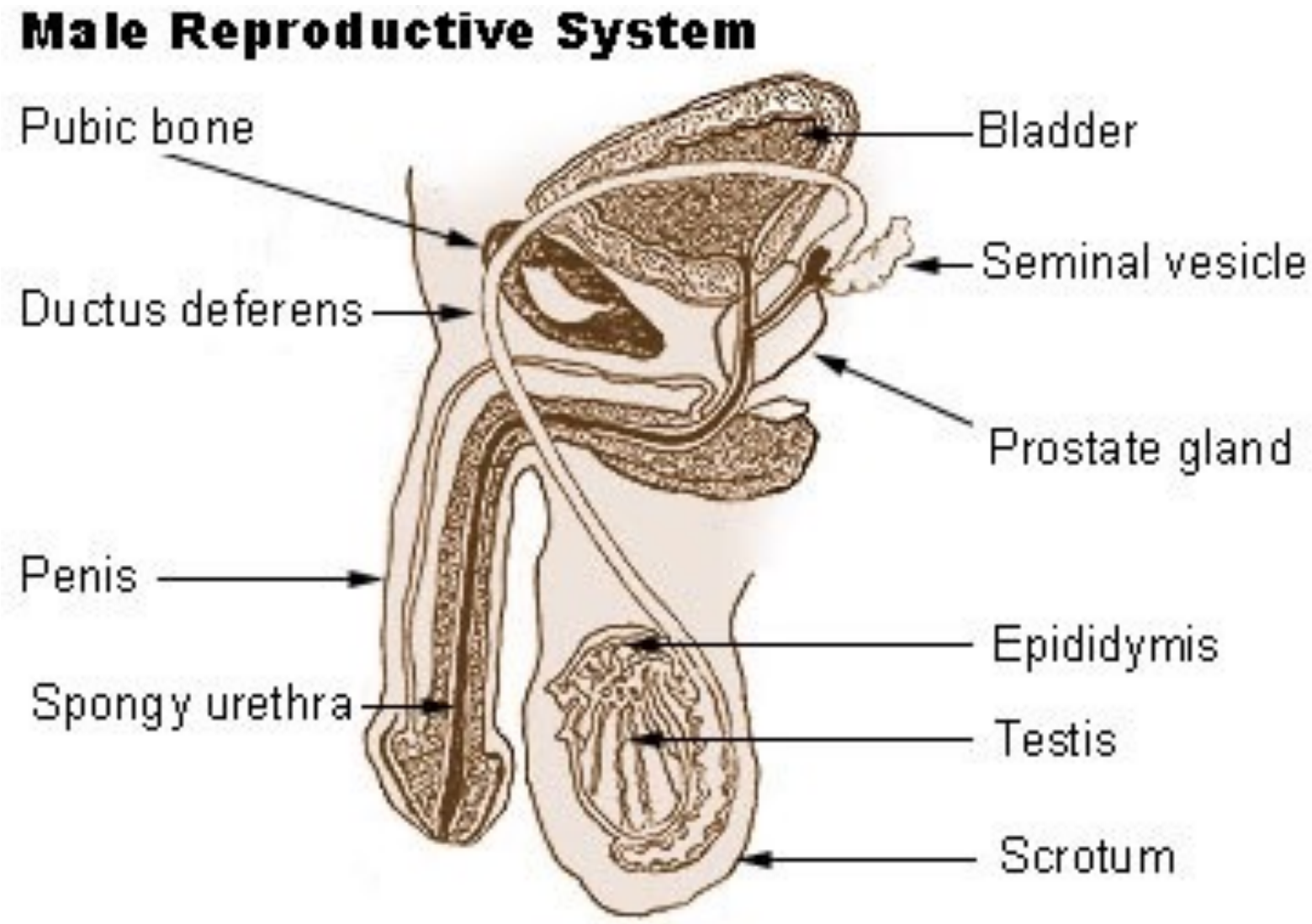

Image sources: https://training.seer.cancer.gov/anatomy/reproductive/female/

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As you have seen the reproductive system has some overlap with the endocrine system, this is a perfect illustration of a more holistic view of our body's systems. Hormones are integral to reproduction. However, we should consider that all systems are as deeply interconnected and interdependent.

Cardiovascular system

'The cardiovascular system is sometimes called the blood-vascular, or simply the circulatory, system. It consists of the heart, which is a muscular pumping device, and a closed system of vessels called arteries, veins, and capillaries. As the name implies, blood contained in the circulatory system is pumped by the heart around a closed circle or circuit of vessels as it passes again and again through the various "circulations" of the body.

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The vital role of the cardiovascular system in maintaining homeostasis depends on the continuous and controlled movement of blood through the thousands of miles of capillaries that permeate every tissue and reach every cell in the body. It is in the microscopic capillaries that blood performs its ultimate transport function. Nutrients and other essential materials pass from capillary blood into fluids surrounding the cells as waste products are removed.
Numerous control mechanisms help to regulate and integrate the diverse functions and component parts of the cardiovascular system in order to supply blood to specific body areas according to need. These mechanisms ensure a constant internal environment surrounding each body cell regardless of differing demands for nutrients or production of waste products.'

https://training.seer.cancer.gov/anatomy/cardiovascular/

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‘The heart is the center of the Cardiovascular System. It is a hollow muscle that pumps blood via blood vessels throughout the entire body, a process that happens in less than 60 seconds. The circulating blood not only supplies the tissues and organs with Oxygen and other nutrients, but also gets rid of waste material such as carbon dioxide. The Cardiovascular system is divided into two components: the pulmonary circulation and the systemic (bodily) circulation; these two systems are connected.’

https://www.cardiosecur.com/magazine/specialist-articles-on-the-heart/cardiovascular-system

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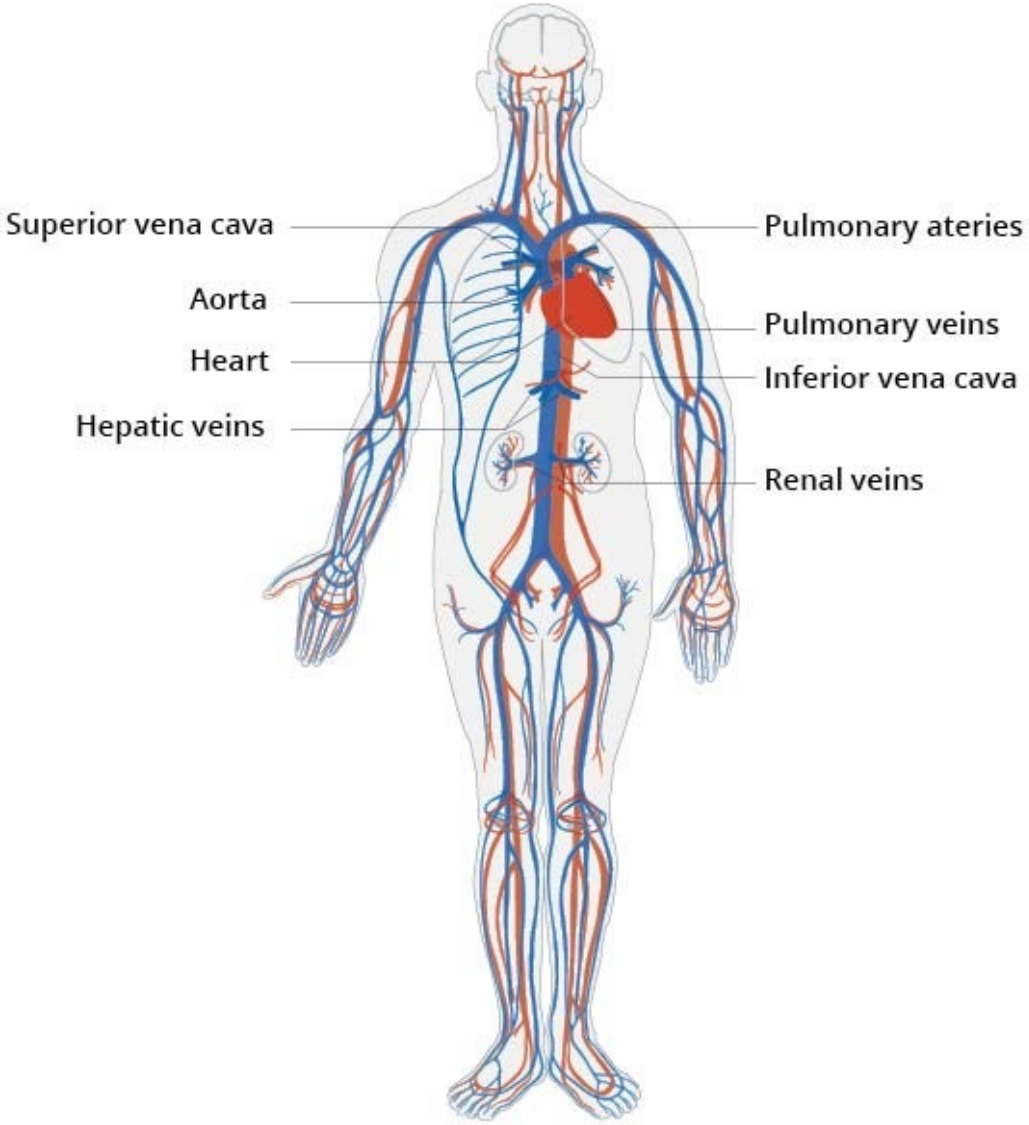

Image source: https://www.cardiosecur.com/magazine/specialist-articles-on-the-heart/cardiovascular-system

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The HeartMath Institute states that 'Research into the idea of heart intelligence began accelerating in the second half of the 20th century. During the 1960s and '70s pioneer physiologists John and Beatrice Lacey conducted research that showed the heart actually communicates with the brain in ways that greatly affect how we perceive and react to the world around us. In 1991, the year the HeartMath Institute was established, pioneer neurocardiologist Dr. J. Andrew Armour introduced the term "heart brain." He said the heart possessed a complex and intrinsic nervous system that is a brain.

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Today, more than a half century after the Laceys began their research, we know a great deal more about the heart:

- The heart sends us emotional and intuitive signals to help govern our lives.
- The heart directs and aligns many systems in the body so that they can function in harmony with one another.
- The heart is in constant communication with the brain. The heart's intrinsic brain and nervous system relay information back to the brain in the cranium, creating a two-way communication system between heart and brain.
- The heart makes many of its own decisions.
- The heart starts beating in the unborn fetus before the brain has been formed, a process scientists call autorhythmic.
- Humans form an emotional brain long before a rational one, and a beating heart before either.
- The heart has its own independent complex nervous system known as "the brain in the heart."

https://www.heartmath.org/articles-of-the-heart/the-math-of-heartmath/heart-intelligence/

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The second function of the lymphatic system is the absorption of fats and fat-soluble vitamins from the digestive system and the subsequent transport of these substances to the venous circulation. The mucosa that lines the small intestine is covered with fingerlike projections called villi. There are blood capillaries and special lymph capillaries, called lacteals, in the center of each villus. The blood capillaries absorb most nutrients, but the fats and fat-soluble vitamins are absorbed by the lacteals. The lymph in the lacteals has a milky appearance due to its high fat content and is called chyle.

•The third and probably most well-known function of the lymphatic system is defense against invading microorganisms and disease. Lymph nodes and other lymphatic organs filter the lymph to remove microorganisms and other foreign particles. Lymphatic organs contain lymphocytes that destroy invading organisms.'

https://training.seer.cancer.gov/anatomy/lymphatic/

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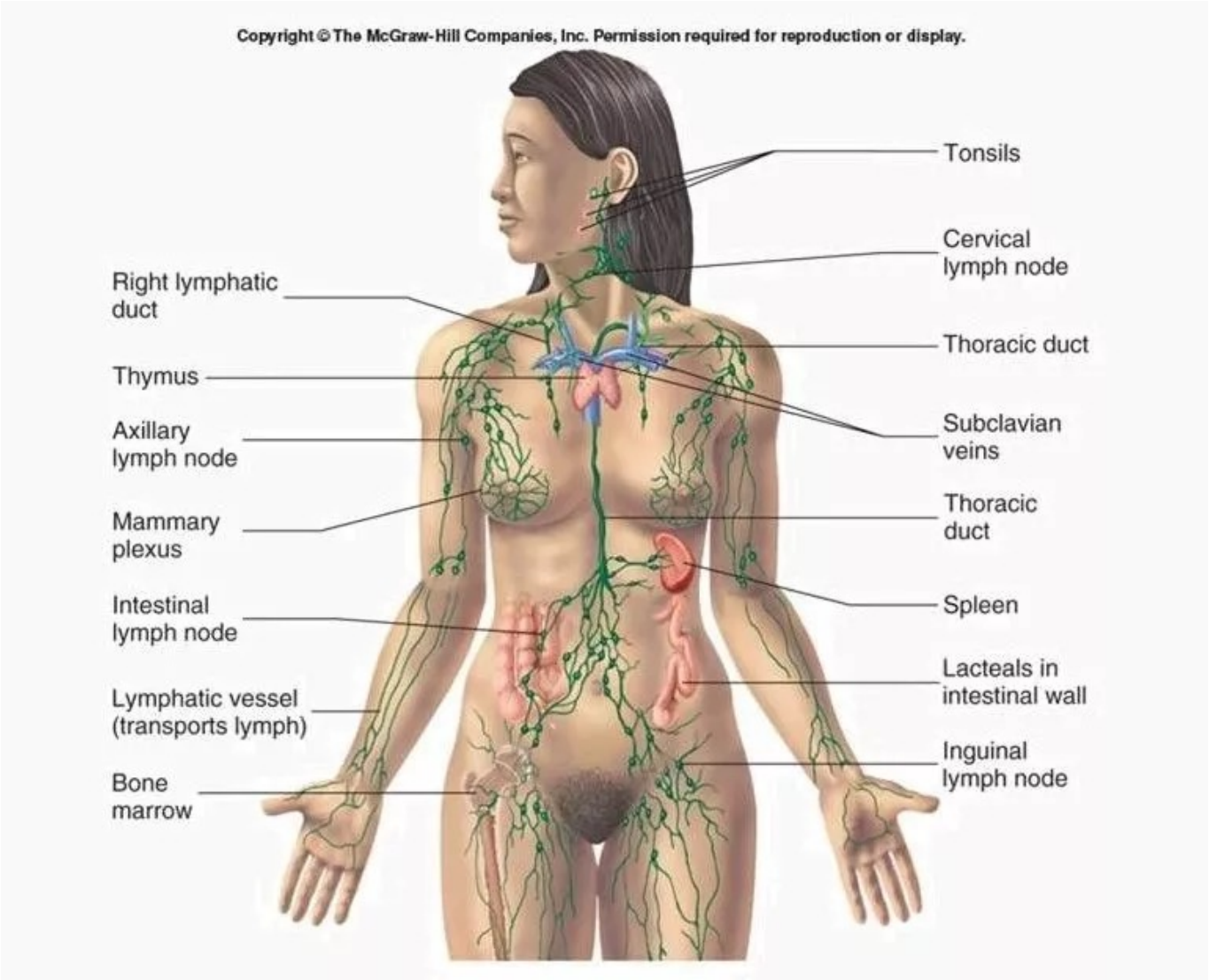

Image source: https://biologydictionary.net/lymphatic-system/

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- Respiratory system

The respiratory system is made up of the nose, mouth, throat, windpipe, voice box, and lungs. Vital to life, air enters the respiratory system through the mouth and nose.
'When the respiratory system is mentioned, people generally think of breathing, but breathing is only one of the activities of the respiratory system. The body cells need a continuous supply of oxygen for the metabolic processes that are necessary to maintain life. The respiratory system works with the circulatory system to provide this oxygen and to remove the waste products of metabolism. It also helps to regulate pH of the blood.

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Respiration is the sequence of events that results in the exchange of oxygen and carbon dioxidebetween the atmosphere and the body cells. Every 3 to 5 seconds, nerve impulses stimulate the breathing process, or ventilation, which moves air through a series of passages into and out of the lungs. After this, there is an exchange of gases between the lungs and the blood. This is called external respiration. The blood transports the gases to and from the tissue cells. The exchange of gases between the blood and tissue cells is internal respiration. Finally, the cells utilize the oxygen for their specific activities: this is called cellular metabolism, or cellular respiration. Together, these activities constitute respiration.'

https://training.seer.cancer.gov/anatomy/respiratory/

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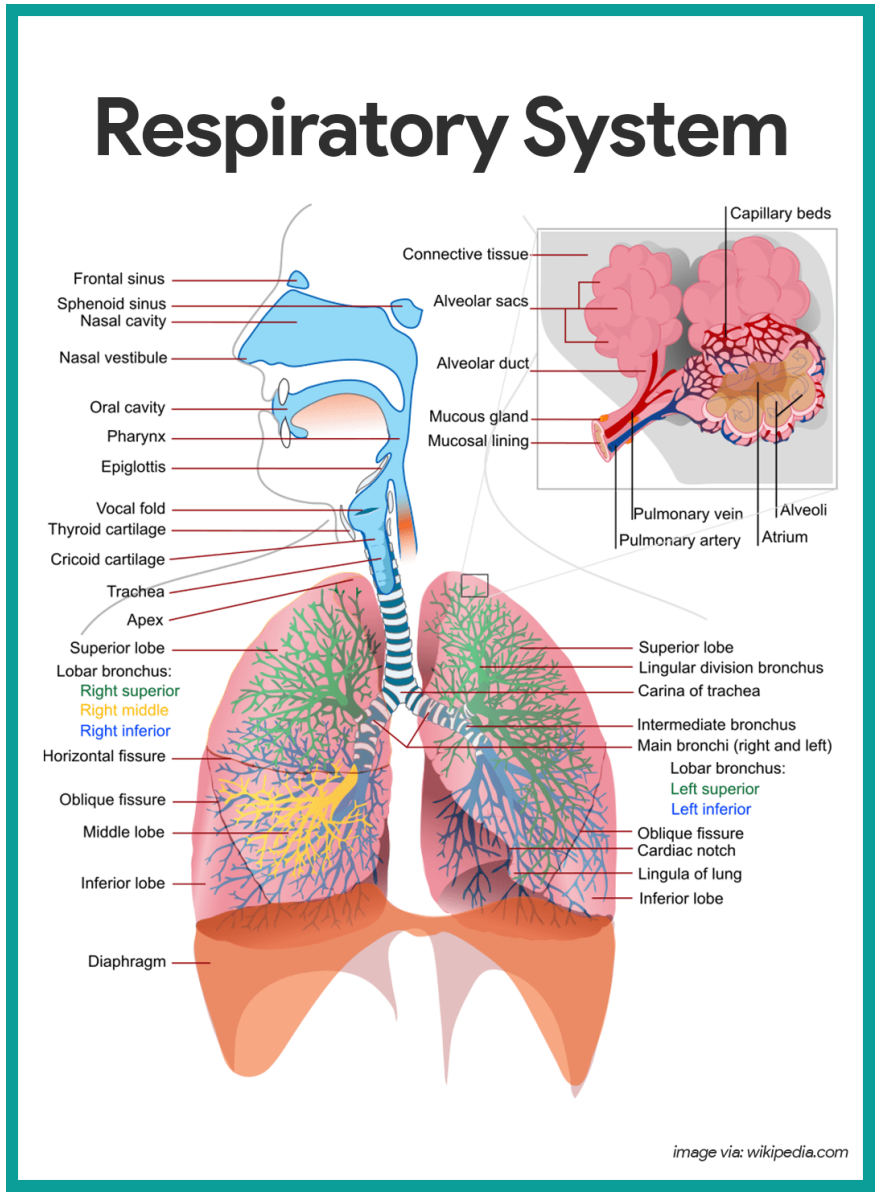

Image source: https://nurseslabs.com/respiratory-system/

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- **Digestive system**

The digestive system has a major negative impact on all other systems when it is out of balance. In functional medicine one of the central focuses of treatment with most illnesses and diseases starts with the gut. When a functional medicine doctor is unsure of the root of illness, they will begin by treating the gut. The gut, technically, is the gastrointestinal tract or digestive system.

'The digestive system is made up of the gastrointestinal tract—also called the GI tract or digestive tract—and the liver, pancreas, and gallbladder. The GI tract is a series of hollow organs joined in a long, twisting tube from the mouth to the anus. The hollow organs that make up the GI tract are the mouth, esophagus, stomach, small intestine, large intestine, and anus. The liver, pancreas, and gallbladder are the solid organs of the digestive system.

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The small intestine has three parts. The first part is called the duodenum. The jejunum is in the middle and the ileum is at the end. The large intestine includes the appendix, cecum, colon, and rectum. The appendix is a finger-shaped pouch attached to the cecum. The cecum is the first part of the large intestine. The colon is next. The rectum is the end of the large intestine.'

https://www.niddk.nih.gov/health-information/digestive-diseases/digestive-system-how-it-works

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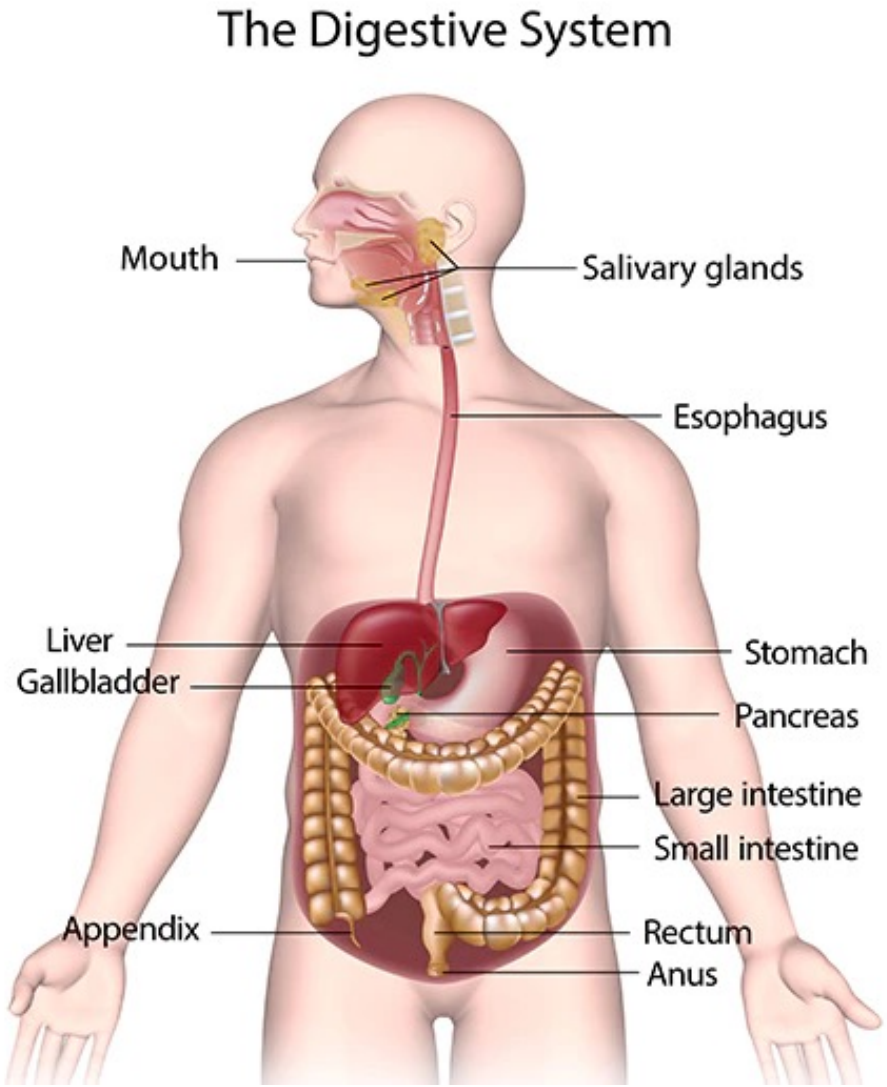

Image source: https://www.niddk.nih.gov/health-information/digestive-diseases/digestive-system-how-it-works

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The Importance of Gut Health

The health and proper balance of your gut contributes to both health and illness in significant ways. No matter what health issues someone is facing, adding intentionality and effective actions towards increasing gut health will make a positive impact.
Your gut health effects every organ and system in your body, especially the following:

- Your immune system
- The balance of neurotransmitters in your brain
- Your digestion & absorption of nutrients
- Your Ph levels
- Your microbiome (more on this below)
- Brain function
- Internal inflammation (inflammation is associated and present with all illness & disease)
- Mental and emotional health
- Hormones

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We have all heard the phrase *'Trust your gut'*. But is following that actually a health practice that is also backed by science? Yes, it sure is!! You may think that your brain has the most nerve endings and receptors, but it doesn't… your gut does! This means that your gut is responsible for receiving more signals then your brain and is deeply interconnected to the healthy functioning of the entire body, including the brain.

'According to Dr. Ganjhu, the gut serves as a communication center for the brain, not only to ensure optimal digestion but also other important health functions. "I often refer to the brain as a part of the gastrointestinal system, because the brain and gut are in constant communication," she said.' – NYU Division of Gastroenterology Department of Medicine

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We now know that there is a mind-body-emotion connection that impacts our health and wellbeing in many ways, especially within the gut. Our mind and our internal thought life create thoughts and thought patterns that then begin to be experienced in the body as emotions. These thoughts and emotions then manifest or materialize within the body impacting health on a cellular level.

Negative thoughts and emotions cause acidity which leads to an imbalance in proper gut function, causes inflammation and a decrease in overall gut health. This can lead to 'leaky gut' or a lack of proper absorption of nutrients. Since we know that gut health is directly linked to the health of numerous other systems and organ function within the body such as the brain, immune system, and entire digestive system function, working towards healing negative thought patterns and processing as well as clearing negative emotions has a powerful impact!

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Most of us do not learn effective ways to address our internal landscape, both negative thoughts and negative emotions. This is why somatic practices help your clients take accountability and seek to reconnect, listen to internal feedback and learn new tools and techniques to process and release negative emotions. Doing so will empower their future health.

When our gut is out of balance it begins to not only negatively affect our physical health but also mental and emotional health. So the cycle of negative thoughts-negative emotions-gut imbalances ends up spinning out of control and feeding the continuation of this cycle which can lead to or trigger symptoms of anxiety and depressions.

Dr. Rachel Dew,
DNM, PhD

What is the microbiome?

Think of your microbiome as an entire eco system, or community of microorganisms (good and bad) in your body. Your gut microbiome is not the only microbiome systems in the body, your skin is also a microbiome system too! It is estimated that people are ratio to inhabited by even more non- human cells as human cells. According to NIH, 'The human body contains trillions of microorganisms — outnumbering human cells by 10 to 1. Because of their small size, however, microorganisms make up only about 1 to 3 percent of the body's mass (in a 200-pound adult, that's 2 to 6 pounds of bacteria), but play a vital role in human health'. When all of these elements combine, they form your microbiomes unique chemistry.

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I am a plant lover, but sometimes I have a hard time keeping certain plants in my home alive and thriving. All of my plants have slightly different needs and preferences for light, water, soil their environment (the pots they are in) and fertilizer. In fact, it seems that as soon as I learn the magical combination that works for a plant to be its healthiest, the season will change, and I have to learn the new combination for that season. Guess what, our microbiomes and their health are exactly the same!!

Finding the exact right balance for optimizing your microbiome (both gut and skin – your skin is your largest microbiome and often the very first place feedback shows up) is a process and the needs and care will be unique to you. However, there are some things that help ALL microbiomes begin to move towards more balance. These are things like diet, exercise, mindfulness, stress reduction, proper hydration, rebalancing the microbiome and taking herbal supplements, probiotics, and prebiotics.

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- **Urinary system**

‘The urinary system's function is to filter blood and create urine as a waste by-product. The organs of the urinary system include the kidneys, renal pelvis, ureters, bladder, and urethra. The body takes nutrients from food and converts them to energy. The body takes nutrients from food and converts them to energy. After the body has taken the food components that it needs, waste products are left behind in the bowel and in the blood.
The kidney and urinary systems help the body to eliminate liquid waste called urea, and to keep chemicals, such as potassium and sodium, and water in balance. Urea is produced when foods containing protein, such as meat, poultry, and certain vegetables, are broken down in the body. Urea is carried in the bloodstream to the kidneys, where it is removed along with water and other wastes in the form of urine.’

https://www.hopkinsmedicine.org/health/wellness-and-prevention/anatomy-of-the-urinary-system

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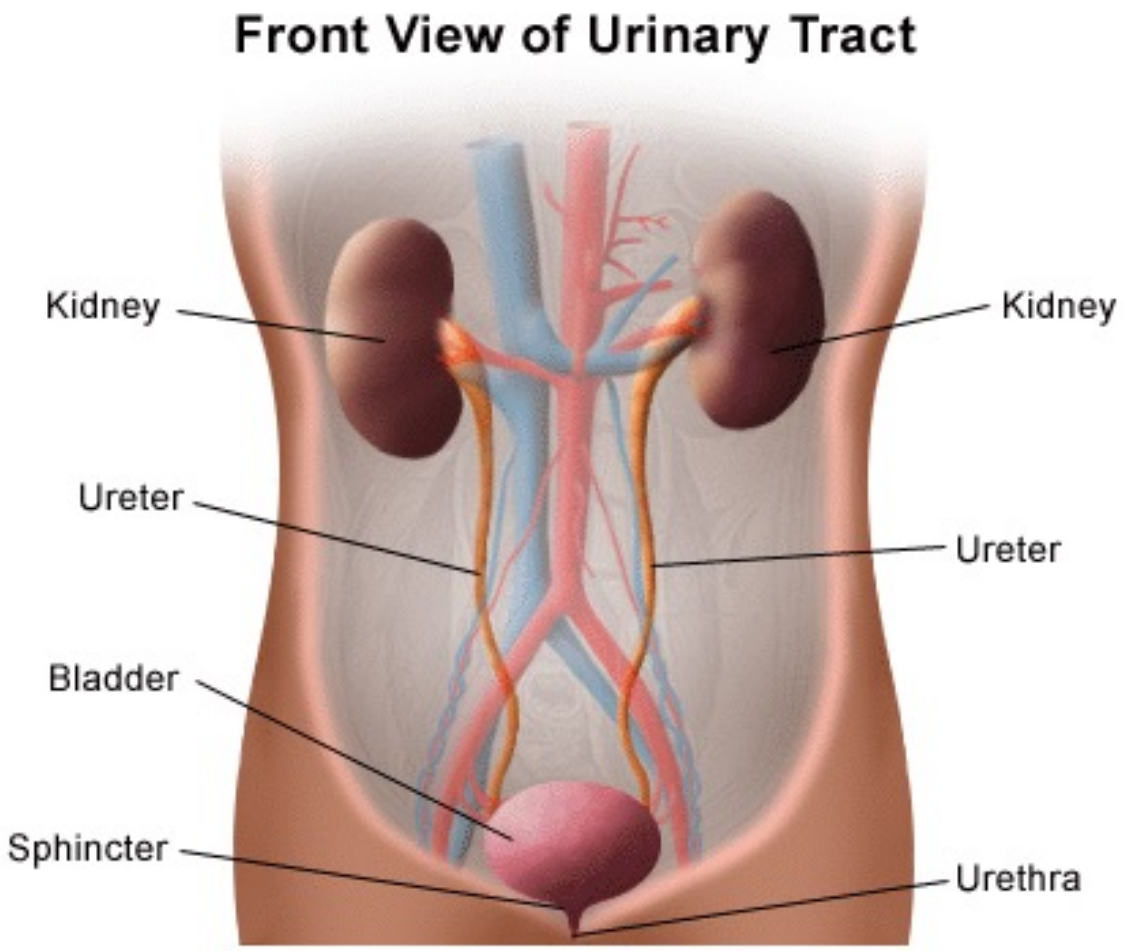

Image source: https://www.hopkinsmedicine.org/health/wellness-and-prevention/anatomy-of-the-urinary-system

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DNM, PhD

In summary, with somatic hands-on work, when it comes to all organs, do not apply pressure to organs! You can stimulate the organs with warmth, energy, and light circular touch.

- Energetic anatomy, Chinese Medicine & Ayurveda

'Ayurveda and TCM have many commonalities. The focus of both the systems is on the patient rather than disease. Both systems fundamentally aim to promote health and enhance the quality of life, with therapeutic strategies for treatment of specific diseases or symptoms in holistic fashion. Almost half of the botanical sources used as medicines have similarities; moreover, both systems have similar philosophies geared towards enabling classification of individuals, materials and diseases. TCM considers the human at the center of the universe as an antenna between celestial and earthly elements. Water, earth, metal, wood and fire are the five elements of the material world. The world is a single unit and its movement gives rise to yin and yang, the two main antithetic aspects. The actual meaning of the term yin and yang is 'opposites', such as the positive and the negative.

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However, Chinese believe that yin and yang is not absolute but relative. Consistent with the modern view of homeostasis, yin and yang are interchanged to meet the view that 'yang declines and yin rises' or 'yang is raised to produce a decline of yin'. The four bodily humors (qi, blood, moisture and essence) and internal organ systems (zang fu) play an important role in balancing the yin and yang in human body. Proper formation, maintenance and circulation of these energies are essential for health. When the two energies fall out of harmony, disease develops. The physician takes into account this concept while treating patients. Drugs or herbs are used to correct this imbalance of yin–yang in the human body (22,23).

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Ayurveda considers that the universe is made up of combinations of the five elements (pancha mahabhutas). These are akasha (ether), vayu (air), teja (fire), aap (water) and prithvi (earth). The five elements can be seen to exist in the material universe at all scales of life and in both organic and inorganic things. In biological system, such as humans, elements are coded into three forces, which govern all life processes. These three forces (kapha, pitta and vata) are known as the three doshas or simply the tridosha. Each of the doshas is composed of one or two elements. Vata is composed of space and air, Pitta of fire, and kapha of water and earth. Vata dosha has the mobility and quickness of space and air; pitta dosha the metabolic qualities of fire; kapha dosha the stability and solidity of water and earth. The tridosha regulates every physiological and psychological process in the living organism. The interplay among them determines the qualities and conditions of the individual. A harmonious state of the three doshas creates balance and health; an imbalance, which might be an excess (vriddhi) or deficiency (kshaya), manifests as a sign or symptom of disease.'

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1297513/

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All mass, all cells, all organs, and all systems are energy. However in traditional Chinese medicine and Ayurveda there are recognized energy centers or points. They are throughout the entire body, similar to how the nervous system is spread throughout the body.

‘Both TCM and Ayurveda believe that there are energetic points along the body that connect via invisible channels. TCM refers to this concept as meridians. In the Ayurvedic system, these channels are “nadis.”
The energetic life force that flows through meridians is referred to in TCM as Qi. Ayurveda refers to this primordial, universal energetic currency as “prana.”

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There is a main difference between the two systems when it comes to energetic pathways. In TCM, meridians are clearly identified in the limbs whereas in Ayurveda, it's even more esoteric; the nadis are not identifiable in the limbs. Furthermore, there may be way more mystical energetic points in Ayurveda. Ayurvedic philosophy says there are 72,000 nadis in the human body, give or take a few nadis.

No matter the system of medicine, these energetic conduits in the human body must remain free of obstructions in order to achieve optimal health. This is true of modern, western medicine as well. A buildup of plaque in the arteries causes poor cardiovascular health.'

https://www.activeherb.com/blog/ayurveda-tcm-exploring-the-similarities-differences-of-these-ancient-systems.html

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2. The anatomy of Chakras

Chakras are considered to be energy centers within the body. These energy centers can become imbalanced or blocked similar to the way pipes become blocked. There are seven Chakras. The word Chakra is a Sanskrit word that means 'wheel'. The reason it is named after a wheel is because all energy moves in cycles, circular motions. Understanding the function and influences each Chakra has over the body will help guide you in your energy work.

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1. The Crown Chakra
2. The Third Eye Chakra
3. The Throat Chakra
4. The Heart Chakra
5. The Solar Plexus Chakra
6. The Sacral Chakra
7. The Base/Root Chakra

Image source: https://study.com/academy/lesson/what-is-energetic-anatomy-definition-uses-concepts.html

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Root Chakra

The root Chakras meaning is ‘support’. Its purpose is to give you everything that you need to survive. A lot of people think the root Chakra is down by the reproductive organs, but the root Chakra is a bit higher. The root Chakra is by your sacrum. It is where you root down, connect with and birth things into the world. It's where we manifest, where we connect with all things on the Earth. The root Chakra is about survival and basic needs.

When someone is having a hard time meeting their basic needs or those needs are threatened through a divorce or loss of a job the root Chakra may need some energetic support.

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Sacral Chakra

The sacral Chakra is known as the place of self, it is your identity and how you bring that identity or express that identity in the world. A balanced sacral Chakra allows for a person to experience good things in a balanced way. When this Chakra is out of balance people tend to begin to nurture themselves in unhealthy ways.

Solar Plexus Chakra

This Chakra is a person's self-confidence center and personal power or empowerment. It is also very interesting that this Chakra is located in the gut, also the energetic space for higher wisdom and our intuition or gut knowledge. When the sacral Chakra is in balance, a person will likely experience a sense of wisdom, clarity or decisiveness and personal power.

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Heart Chakra
The heart Chakra is usually one that people feel and understand the connection to best. It is the energy center of love, kindness and compassion. The Sanskrit name for the heart Chakra is Anahata which means 'unhurt'. When the heart Chakra is in balance a person is able to freely give and receive love, both to themselves and others.

Throat Chakra
The throat Chakra is our voice, the energy center where we speak our truth (or untruth) into the world. The meaning of its Sanskrit name Vishuddha means 'very pure'. When the throat Chakra is in balance people are able to speak their truth from a place of clarity, love, kindness and truth. Their communication tends to be effective.

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Third Eye Chakra

The third eye Chakra is called Anja which means 'beyond wisdom'. This Chakra is where source wisdom, source intuition or guidance and psychic information and energy are housed. When this Chakra is out of balance someone may and often will be out of balance in their spiritual system. When a persons' third eye Chakra is in balance self-development and spirituality flow freely.

Crown Chakra

The crown Chakra is where our energy connects to source energy, the Divine or God. This is the location that we receive the healing light when we perform energy work, ECM, guided visualization or other techniques. This is the flow of universal energy into each of us and connects us and our consciousness to the universe.

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Imagine that a pipe in your house gets clogged, water and waste are not able to freely flow. Things get backed up and stagnant. This too happens when there is not proper energetic flow due to a block or stagnation within the chakras. Rebalancing the chakras often is a result of somatic practices. Practicing meditation, energy work and releasing negative emotions and trauma facilitate balanced chakras and optimal energy flow.

- **History of somatic practices**

'Somatics: A broad term, somatics focuses on body movement as a means to improve mental health. Its history dates back to physical education movements of the 19th century, and included many practices, including yoga, Pilates, and judo.'

https://www.psychologytoday.com/us/therapy-types/somatic-therapy

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‘Somatic inquiry was buoyed by this growth of existentialism and phenomenology as well as through dance and expressionism. These developments were moved into diverse frontiers by the groundbreaking work of Freud, Jung and Reich in psychology, Delsartes, Laban and Dalcroze in cultural studies (art, architecture, crystallography, dance and music), Heinrich Jacoby and John Dewey in education, and Edmond Jacobson in medical research. From the unique experiences of explora- tory individuals across the globe, fresh approaches to bodily care and education emerged. However, it took the outside view of scholars, some fifty years later, to name this phenomenon as the single field of *somatic education*. Thomas Hanna (1985), supported by Don Hanlon Johnson (2004) and Seymour Kleinman (2004),5 saw the common features in the ‘methods’ of Gerda and FM Alexander, Feldenkrais, Gindler, Laban, Mensendieck, Middendorf, Mézières, Rolf, Todd, and Trager (and their protégés Bartenieff, Rosen, Selver, Speads, and Sweigard). Each person and their newly formed ‘discipline’ had people take time to breath, feel and ‘listen to the body,’ often by beginning with conscious relaxation on the floor or lying down on a table.

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From this gravity-reduced state, each person was guided to pay attention to bodily sensations emerging from within and move slowly and gently in order to gain deeper aware- ness of 'the self that moves'

http://wellnesscke.net/downloadables/AbriefhistoryofSomaticanddance.pdf

'Somatics is a field within bodywork and movement studies which emphasizes internal physical perception and experience. The term is used in movement therapy to signify approaches based on the soma, or "the body as perceived from within", including Skinner Releasing Technique, Alexander technique, the Feldenkrais Method, and Rolfing Structural Integration.[3] In dance, the term refers to techniques based on the dancer's internal sensation, in contrast with "performative techniques", such as ballet or modern dance, which emphasize the external observation of movement by an audience. Somatic techniques may be used in bodywork, psychotherapy, dance, or spiritual practices.'

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‘In the 1970s Hanna coined the term ‘somatics’ to describe and unify these processes under one rubric. Philosophers and scholars in the late twentieth century helped to forge the new field of Somatic Education. Mangione (1993) describes how the global communication explosion, and the cultural shifts of the 1970s, spurred a veritable boom in ‘somatics’. In 2004, I identified that there are three branches of the somatic world – ***somatic psychology, somatic bodywork*, and *somatic movement*** (Eddy 2004).’

http://wellnesscke.net/downloadables/AbriefhistoryofSomaticanddance.pdf

‘Towards the end of the century, a trend of "cross-fertilization" emerged, with practitioners combining different "lineages" to form idiosyncratic styles.’
https://en.wikipedia.org/wiki/Somatics

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‘Wilhelm Reich is the first who tried to develop a clear psychodynamic approach that included the body, but he soon found out that it could not be done. He then developed his own way of combining body and mind and the somatic regulators that connect these two dimensions.’

https://en.wikipedia.org/wiki/Somatic_psychology

‘Somatic experiencing therapy is a type of alternative therapy geared towards helping people find healing from trauma. Created by Peter Levine, PhD, this therapy works on the principle that trauma gets trapped in the body, leading to some of the symptoms people with PTSD or people who have experienced trauma might experience. Through this method, practitioners work on releasing this stress from the body.

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‘Somatic experiencing therapy is a type of alternative therapy geared towards helping people find healing from trauma. Created by Peter Levine, PhD, this therapy works on the principle that trauma gets trapped in the body, leading to some of the symptoms people with PTSD or people who have experienced trauma might experience. Through this method, practitioners work on releasing this stress from the body.

Many people who have experienced trauma, especially those who have experienced physical trauma such as domestic violence or sexual assault, can dissociate or disconnect from their bodies. Somatic experiencing helps them have an increased sense of awareness of their internal experience (interoceptive, proprioceptive, and kinesthetic sensations).’

https://www.verywellmind.com/what-is-somatic-experiencing-5204186

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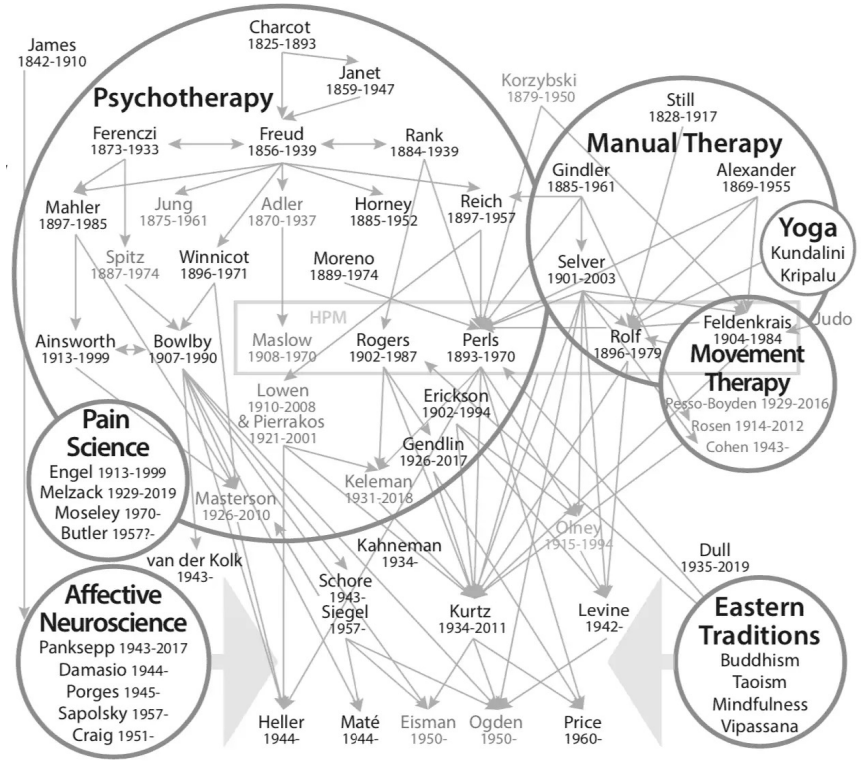
'Somatic Psychology is generally thought to have its beginnings with Freud, or his student Wilhelm Reich. See the graphic below for an overview of the most well-known individuals and approaches over the last century that have varying levels of relevance to what is offered in our program.'

Some Lineages of Influence at PCAB



https://www.awarenessandbodywork.com/resources/somatic-psychology-history/

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While somatic work within all three categories is still considered complementary and alternative healing, research has shown that somatic experiencing is evidence based. 'Empirical research has shown that somatic experiencing can be an effective therapy for treating trauma. Randomized controlled trials (RCTs) are typically considered the gold standard of research and are often used to test the effectiveness of therapies before applying them to wider populations.'

https://positivepsychology.com/somatic-experiencing/#:~:text=.%2C%202015).-,Is%20Somatic%20Experiencing%20Evidence%2DBased%3F,applying%20them%20to%20wider%20populations

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All ‘somatic practices encompass a series of movement forms that can be drawn together through their shared focus on body awareness through reflection on movement habits, opening up movement capacity and developing self-directed or personal movement styles.’

https://www.frontiersin.org/articles/10.3389/fpsyg.2020.620381/full

‘Somatic psychotherapy is an umbrella term for therapies that center on the mind-body connection. The term “somatic” means “relating to the body.”’
https://psychcentral.com/blog/how-somatic-therapy-can-help-patients-suffering-from-psychological-trauma

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Additional somatic history resource:

http://wellnesscke.net/downloadables/AbriefhistoryofSomaticanddance.pdf
https://www.eightelementswest.com/8-principles-of-somatics-abcs/

All forms of somatic work aim to do the following:

- Increase body awareness
- Increase awareness of internal feedback (the ability to connect to and listen to the internal landscape)
- Ground (calm the nervous system)
- Ability to get into a relaxed state
- Have a better understanding of sequencing and triggers
- Resource the client

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In some forms of somatic work the therapist or practitioner guides the client through traumatic memories, integrative somatic practitioners DO NOT do this. A client may or may not have conscious memories of trauma that arise, but we do not believe that one must relive a traumatic memory in detail in order to heal it.

- **What is an integrative somatic practitioner? (And what are they not)**

Somatic work is 'helping the body re-negotiate events on a body-based level so you can experience relief. This is because past events get trapped in the body and play themselves out with intrusive images, thoughts, tension, panic, unhealthy relationships and a feeling of sadness or despair'.

https://integrativepsych.co/new-blog/somatic-therapy-explained-methods

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With this understanding many different types of wellness practitioners practice somatic work. However there is a clear definition of what an integrative somatic practitioner and also, as equally important, what they are not.

Integrative somatic practitioners are not mental health therapists or psychotherapists (unless additionally trained and licensed as a mental health practitioner). Integrative somatic practitioners do not diagnose or treat medical or mental health conditions. The work that Integrative somatic practitioners do is not intended to replace medical or mental health care and treatment. Integrative somatic practitioners are not massage therapists.

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So what is the definition of an Integrative somatic practitioner?

An Integrative somatic practitioner combines complementary and alternative healing practices and techniques serving or intending to unify the mind-body-heart-spirit connection to help their clients to both survey their internal self and listen to signals their body sends about areas of pain, discomfort, or imbalance. Integrative somatic practitioners somatic work helps their clients to access more information about the ways they hold on to their experiences in the body with the goal of releasing stuck emotions, traumas, and stress in order to relieve somatic symptoms and improve overall health and wellbeing.

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- **Who are somatic practices good for?**

Somatic work is helps people become more integrated human beings. It helps people to both connect with and ground within their bodies. Somatic practices are helpful in gaining clarity about the manifestations in their body that are connected to root causes, calming down the central nervous system and trigger responses, reducing stress, rewiring, and learning new patterns and responses, gaining more control over the emotional life as well as the physiological responses that are linked to it, and addressing physical somatic symptoms.

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Mental and emotional issues that somatic work or somatic practices are helpful and often used for:

- PTSD
- Anxiety
- Addiction
- Grief
- Depression
- Stress
- Grief
- Trauma
- Anger
- Trust
- Intimacy
- Insecurity
- Autism and other Stuck negative emotions

•Physical issues that somatic work or somatic practices are helpful and often used for:
•Chronic pain
•Digestive and gut health disorders
•Sexual dysfunction
•Infertility
•Inflammation (with all chronic illness and disease, inflammation is present)
•Headaches and migraines

Because of its focuses on grounding and mindfulness, this therapy can be an effective option for anyone looking to get more in touch with themselves and their experiences in life.

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- **What somatic practices are not good for**

There is no single tool that solves all problems. Somatic practices are not designed to do so. Below is a graph of what somatic practices are good for and what they are not good for.

Recommended for…	Not Recommended for…
People of all ages	A replacement for medical or mental health care
Relieving somatic symptoms	Resolving or healing the root causes of trauma
Assisting in the mental or physical healing journey	Healing medical conditions
Providing tools and resources for clients to support themselves in day-to-day life	Healing mental health conditions
Anyone interested in exploring and developing their body-mind-heart-spirit relationship	Sole treatment for injuries

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While somatic practices are not designed to heal the root cause of somatic symptoms, often the inner work and consistent practice of somatic work can facilitate the intuitive natural healing processes within the resiliency of the human design.

- **Active and Reflective Listening**

Active Listening

'Active listening is a communication skill that involves going beyond simply hearing the words that another person speaks but also seeking to understand the meaning and intent behind them. It requires being an active participant in the communication process.

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Active listening techniques include:

- Being fully present in the conversation
- Showing interest by practicing good eye contact
- Noticing (and using) non-verbal cues
- Asking open-ended questions to encourage further responses
- Paraphrasing and reflecting back what has been said
- Listening to understand rather than to respond
- Withholding judgment and advice

In communication, active listening is important because it keeps you engaged with your conversation partner in a positive way. It also makes the other person feel heard and valued.'

https://www.verywellmind.com/what-is-active-listening-3024343

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Reflective Listening

Reflective listening is a special type of listening that involves paying respectful attention to the content and feeling expressed in another persons' communication. Reflective listening is hearing and understanding, and then letting the other know that he or she is being heard and understood. It requires responding actively to another while keeping your attention focused completely on the speaker. In reflective listening, you do not offer your perspective by carefully keep the focus on the other's need or problem. Thus reflective listening consists of a step beyond what is normally thought of as listening:

1. Hearing and understanding what the other person is communicating through words and "body language" to the best of your ability.
2. Responding to the other person by reflecting the thoughts and feelings you heard in his or her words, tone of voice, body posture, and gestures.

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Reflective listening is a kind of “checking out” process to determine that both you and the speaker understand what he or she is trying to say. The reflection allows the other to verify that you are hearing accurately.
https://www.maxwell.syr.edu/docs/default-source/ektron-files/reflective-listening-nk.pdf?sfvrsn=f1fa6672_5

Example: ‘What I heard you say is…’ and an example of putting reflective listening into practice at the end of a session is by saying ‘So today we addressed the following concerns you brought up (list them) is there anything that I missed, or have I helped address these all today?’

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- **Empathy vs Sympathy**

The word empathize is a verb or ACTION word. In order to practice empathy we must put it into action. First let's define it:

Empathize; to understand and share the feelings of another. Synonyms: identify with, sympathize with, be in sympathy with, understand, share the feelings of, be in tune with; be on the same wavelength as, talk the same language as; relate to, feel for, have insight into; informal; put oneself in someone else's shoes.

If someone senses you don't care it will instantly turn them off, break rapport and decrease their trust. It also can be hugely invalidating to not INTENTIONALLY respond with empathy first when a client has shared their personal thoughts, feelings, experiences, circumstances and/or problems with you.

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Showing empathy is not magnifying their problem with words such as “wow”, “horrible” or statements that assign a definition or blame like ‘that’s awful” or ‘they really screwed you over”. A simple empathy statement looks like “I cannot imagine how that felt. I’m so sorry you experienced that.” Build your empathy muscle by practicing often!

When integrative somatic practitioners are listening to their clients share, they will practice empathy NOT sympathy.

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Somatic Tools & Techniques

The somatic tools and techniques that you will be learning can be used both in session with clients, as well as many of them used by your clients out of session. As an integrative somatic practitioner it is our aim to empower clients with the tools they need to utilize at any time within their lives. Teaching your clients the appropriate tools that can be conducted independently is a critical part of being an excellent and effective integrative somatic practitioner.

It is important to note that not ALL tools and techniques will be helpful to ALL clients. Some many resonate more than others with your client. Meet them where they are. Do not try to force a tool or technique on your client if they are resistant. Invite them to explore which ones feel beneficial to them. Let them be in charge of their own process!

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Additionally, different clients will have varying levels of capacity for stillness. Some may find it incredibly hard to sit still and quiet for more than a few minutes. This will often be the case with those who are in a stuck state of 'fight or flight', those with ADD/ADHD and those with autism. Here again, we meet the client where they are. We start with only the amount of time they are comfortable with and build from there slowly over time. To benefit from most of the somatic tools and techniques taught within this curriculum, a person only needs to spend about 10 breaths doing the tool/technique. While 10-30 minutes is often more ideal, if needed 10 breaths will do!

In the business section is a graph of all of the tools and techniques so that you can easily refer back to this chart (also available in the handouts section).

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DNM, PhD

- **Stress management, stress reduction & increasing one's capacity for stress**

All the integrative somatic tools and techniques are designed to help with stress management, stress reduction as well as helping your clients to increase their capacity for life's stressors. The goal is not to fully remove stress, this is impossible, and some stress is good! So the goal is not to completely remove all stress, but to reduce stress and manage stress while also increasing the capacity to deal with or handle the stressors that are experienced.

Since stress, tension and burnout are so prevalent in most people's lives and have such significant negative impact on their lives, often resulting in somatic issues. We are going to explore stress further and the concept of 'breaking up with stress'. Since practitioners are also human beings experiencing stress, I will frame this towards you and your future clients. This section of the material is interactive. Please follow all of the prompts and exercises within this section on your own as one of your key assignments.

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This section will also be available as a handout that can be shared with clients as a supportive educational document.

An important aspect of becoming empowered to break up with stress to consider is asking yourself these two powerful questions:

Where may I be adding to or creating stress in my life?

And the second question...

What do I gain from doing this? Or what do I get out of it?

Those are two questions I want to invite you to marinate on. Get your journal, come back to those two questions later and really do some writing. Do a deep dive on those answers to discover how you may be participating with stress in your life. Sometimes we create stress and chaos in our lives or become so accustomed to it that we perpetuate it, or at the very least, we feed into it in order to avoid dealing with it or acknowledging something that we're not yet ready to face, resolve, or change.

Dr. Rachel Dew,
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It's like creating a big, loud, clanking distraction that makes it almost impossible to hear or notice anything else. In order to truly break up with stress and reclaim our health, we must take ownership and accountability for the part that we play in it. We are not victims. Stress is not something that just happens to us. We develop relationships to stress and how we shift that relationship can radically change the quality of our life and our health.

Good stress versus bad stress - it's important to note that some stress is actually very good for us. It can challenge us, inspire us to grow, to change, to achieve our goals. And some physical stressors on the body are also helpful. Every type of exercise puts stress on the body. However, bad stress, especially when it becomes chronic, meaning repetitive and stress that we're unable to process and release in healthy ways, has very negative impacts.

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Whether you're experiencing good stress or bad stress, it's important to rebalance your body and help your body return to a state of rest and restore or rest and digest, known as your parasympathetic nervous system. I'm going to break down this section into four main portions that are really going to help you break up with stress and reclaim your health.

The first one is how to identify hidden stressors that may be impacting your health. The second is how stressors impact the mind, body, heart, and even spirit. And the third is discovering less well-known approaches to reducing stress. And the final one, how to increase your capacity to deal with life stressors. So first, let's talk about how to identify hidden stressors that may be impacting your health. The way that we're designed is to be able to handle stressors is that our bodies have natural responses to it, and I'm going to definitely go into further soon, but first I would like to give a visual example.

This is a visual that helps you understand stress and how it works within your system. So imagine that you have a glass, and you begin to pour water into that glass. Now the water represents stress. Whether it's good stress or bad stress, the water going into your cup is stress, and that stress begins to fill up your cup slowly until it gets more and more full. Now, what happens when that water gets to the top of the glass? If you keep pouring more in, more stress into that cup, it's going to overflow, it's going to spill out all over the other areas of your life. And this is when we start to see breakdowns. When we have that overflow of stress, it impacts our physical health, our emotional health, our mental health, physical health, our relationships, our career, even our finances and our self-development. It negatively impacts every single aspect of ourselves and our lives.

We are going to talk about how we can empty that cup a bit. Because we can't avoid stress being poured into our cup a hundred percent. So we're going to talk about how we empty the cup as we go along, how we reduce the amount we're pouring into the cup, but also how we empty the cup as we go. This is stress reduction and stress management.

Dr. Rachel Dew,
DNM, PhD

Stress Reduction & Stress Management

Let's dive into stressors. First, I want to talk about physical stressors, things like food environment, toxins and chemicals, overwork, poor sleep patterns, lack of exercise or over exercising, physical stressors, things that are physically increasing stress in your body. Let's talk about the foods that we eat. A lot of the foods that we're eating might have chemicals within them. They may be processed foods, they may be high in unhealthy fats, they may be high in sugars, those types of things as well as alcohol put stress on the body. Also, the things that we don't eat or don't ingest, like if we're chronically operating at a low level of dehydration, or not enough healthy fats, that puts stress on the body. So number one is really focusing on the foods that you're putting in your body, the water that you're putting in your body, and trying to increase balance within that. Next is the environment.

Dr. Rachel Dew,
DNM, PhD

Obviously, we can't completely change the environment around us when we walk outside. The quality of the air is what it is. We can obviously do things to try to shift and change that as well as reduce our footprint to make the environment cleaner and better in the future. But how do we deal with a toxic environment that is happening right now and impacting our health right now? First, we can do things like begin being aware of the air quality and avoid going outside and doing long hikes or walks or playing outdoor sports when the quality of the air is poorer. Also, when you're driving around an air car and the air quality is poor, keep the windows rolled up and keep the inner air circulating versus the outside air coming in and circulating. You can also make sure that when the air quality is poor, that you're leaving your windows closed at home and that you're running air filters to clean the air that does come in and circulate within your home. You can also clear and strengthen your lungs with any of the breathing techniques that you will be learning later within this curriculum.

Dr. Rachel Dew,
DNM, PhD

There are a lot of ways to deal with environmental toxins. This is something that I recommend doing some research on and figuring out what feels doable or achievable for your life. Next, let's talk about household toxins and chemicals because we are all exposed to so many toxins and chemicals in the products that we use every single day. You may not even be aware of it, but the beauty products, the skincare products, the soap, the shampoo, the cleaning products in your home, all may have toxins and chemicals that are putting an extremely large amount of stress, chronic stress on your body. So go through all the different products that you use, and as you begin running out of those products, try to replace them with cleaner, more natural, less toxic options. A wonderful recourse guide for reducing toxins is the book ‘Non-Toxic: Guide to Living Healthy in a Chemical World’ by Aly Cohen, MD.

Dr. Rachel Dew,
DNM, PhD

The next thing that puts a lot of physical stress on your body is overwork. Practicing good time management helps with that. Setting work boundaries helps with that. But when we overwork or drive ourselves too hard, that puts a lot of stress on our system and can very easily turn into chronic stress and manifest in somatic symptoms. Evaluating your work schedule, your work pace, and making some changes to increase a little bit more work life balance will definitely help reduce those physical stressors from overwork.

Next is poor sleep patterns. When you are sleeping, your body has a natural rhythm and it's both resting and releasing hormones. It is releasing stress from the body. It's allowing every aspect and every system in your body to restore. When we have poor sleep patterns, the body can't release the stressors from the body, and it starts to break down the different systems that are creating hormones or reducing stress when you sleep.

Dr. Rachel Dew,
DNM, PhD

Going to sleep and waking up at the same time every day helps with this. Sleeping in total darkness so that there is no light present, helps with your sleep rhythms. Using black out curtains or a sleep mask can be hugely beneficial as well. Also, avoiding eating late at night and avoiding media, electronics and watching tv, especially stressful things like the news or violent TV shows 90-minutes before bed is going to help with that sleep pattern as well.

Another thing that puts a lot of stress on the body is a lack of exercise. Our bodies are created to be in motion. There's a great saying. A body in motions tends to stay in motion. A body at rest tends to stay at rest. So if you don't use it, you begin to lose it. A lack of exercise doesn't allow the body to physically release stress from the body while also over exercising puts a lot of physical stressors on the body, not just on your muscles, your joints, your spine, but also over exercising can cause physical stress to your entire system. Both a lack of enough exercise as well as chronic intense exercise can both begin to decrease your immune system function. So when it comes to exercise, it's all about balance, and it's all about the balance that's right for your body. What's right for one body is not right for every body.

Dr. Rachel Dew,
DNM, PhD

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Next, let's talk about mental or mindset stressors. There is such a huge connection between our mind and our body. Whenever we think thoughts, we have a physiological response to those thoughts. So negative thought patterns, especially when they become consistent or reoccurring patterns, have a physical impact on your health and your stress levels. Identifying those negative thought patterns are an important step. They might be patterns that you have when you think about yourself, about life or the things around you or about specific people in your life. Those negative thought patterns are having a very negative impact on your stress level and therefore your health. So identifying those negative thought patterns and then learning how to process and release those are key! Learning how to intentionally shift mindsets and to create more positive thought patterns are going to decrease your stress levels significantly. The Finding the Beauty Exercise is quite helpful with building new positive thought patterns. We will go over that exercise later.

Dr. Rachel Dew,
DNM, PhD

Another mental stressor is limiting beliefs. What a belief is are the things we believe to be true or agreements, things that we choose to agree with when we hear or learn or are taught them. A limiting belief is one that we choose to believe that might limit us in our lives. An example of a limiting belief is that ‘you can't trust people’ or ‘all people are selfish’ or ‘no one loves me’ or ‘I'm not good enough’. Those are examples of limiting beliefs and those types of limiting beliefs, once they're in place and we agree with them, we begin acting as if they're true and that changes our behavior, that changes our choices, that changes our thought patterns, all of which can cause quite a bit of stress. Uncovering what beliefs you might have or agreements you may have made that limit you in moving forward in positive ways in your life and begin replacing those with beliefs that serve you at a higher level will definitely decrease those mindset or mental stressors.

Dr. Rachel Dew,
DNM, PhD

Another thing is a dis-alignment of values. Now let me explain what I mean by that. We all have values. These are the things that we hold in high regard or at a high level of importance in our lives. Each of us have values that are very different from every single other person that we know. It's very unique to us. A lot of us adopt values that are taught to us but that are not necessarily aligned with our true values. This happens a lot in the workplace and in career paths. I'll give you an example of how that can look. So let's say a person learns a value that success is important, and what success is, is climbing the ladder in a nine to five job. However, if a person has a high value of independence, freedom, creating their own path in life and traveling, then those values, those true internal values may actually be in conflict with the career that they've adopted.

But they believe they ‘should’ have a nine to five job or they believe they should do X, Y, Z… whatever it is that is from the value that they've learned and adopted versus their true values. Spending some time really discovering, going within and uncovering what your true values are, your personal values, not the ones you've learned, and then taking a look at your life and the things that you've created around you, the choices you've made, and seeing where there's dis-alignments between what you've chosen and what you truly value and seeing if you can close that gap and make more choices aligned with your highest values, that will decrease a lot of unconscious stress.

Next, we come to emotional stressors, and this is a big one. This has such a large impact on our physical health, our mental and emotional wellbeing, and the really the quality of life that we live. When we have significant emotional stressors, it breaks down our immune system. It breaks down the body's ability to function optimally. It breaks down our ability to show up to all relationships, commitments, and situations as the best versions of ourselves.

Dr. Rachel Dew,
DNM, PhD

The first two forms of emotional stressors that I want to talk about go hand in hand, stuck trauma and unprocessed negative emotions or unresolved negative emotions. When we are storing stuck trauma or unprocessed negative emotions within ourselves, within our mind, within our body, within our emotions, within our spirit, it is causing us significant stress on an unconscious level. If we've experienced some type of trauma earlier in life, if we have not fully processed that and released that, it is stuck in the body. The same goes for negative emotions. If we haven't processed and released them, they are still impacting us and causing us stress unconsciously. So very important to get the tools that you need in order to learn how to process and release these types of traumas or negative emotions. Working with integrative somatic practitioners can help provide tools to physically process and release stuck traumas and negative emotions, however it is also key to work on the core of these or the root with either an integrative life coach, mental health practitioner or both.

Dr. Rachel Dew,
DNM, PhD

Things like resentments are also negative emotions. You may have heard the famous saying that holding onto a resentment is like drinking poison and expecting the other person to die. And there's a reason that that is a famous saying, that's because resentments or unresolved anger, just like any other negative emotions or stuck traumas, radically breaks down your health and your wellbeing. Additionally, unhealthy relationships and challenging family dynamics cause a lot of emotional stress. While we can't control the people around us, we can learn how to control our response and learn tools and techniques to increase the health of our relationships and our boundaries, which I'll definitely go into more later.

Now, here's one that a lot of people aren't aware of. Spiritual stressors, such as an incongruency between true values and beliefs and a religious practice, a lack of connection or feeling disconnected from our inner self, our true self, our community, our family, nature and the world and also whatever our belief is about a higher power, whether that's God or Buddha or ala or Jesus, whatever your belief is. When you feel a disconnection from these things or a dis-alignment, it puts spiritual stress on your life.

Also living in a non-ecological way. To understand that, first I must define what I mean by ecological. Ecological is good for self, good for family, community, AND good for the world. When we are living or behaving in a way that is not good for ourselves, not good for our family, not good for our community and not good for the world that we live in it causes unconscious, spiritual stress. Unresolved spiritual or religious hurts cause a lot of stress unconsciously and sometimes consciously as well. If you've ever had a negative experience in the past around spirituality or around your religious experiences, it's very important to process that and to do some release work to heal that area.

Next, let's explore how stressors impact the mind, body, heart, and the spirit. All stress, both the ones that you're consciously aware of and the ones that you're not even aware of at all are both impacting all aspects of self - mind, body, heart, and spirit. And you know what else they're impacting? They're impacting every major area of your life. They're impacting your health and wellness. They're impacting your family and relationships. They're impacting your career and even your finances. They're impacting yourself self-development and spirituality.

Dr. Rachel Dew,
DNM, PhD

It's truly hard to expand and thrive and be our best selves when we are in a constant state of chronic stress. Stress releases the stress hormone called cortisol. And cortisol is nature's built-in alarm system. So when there's chronic increases of cortisol, it has a negative impact on the functioning of many of your body's systems, including your entire endocrine system.

Think of chronic stress and elevated cortisol like depleting your body’s resources, think of it like not putting enough oil in a car and driving around in that car for thousands and thousands of miles. That's going to impact every part of the car. It's going to impact the brake system, the engine, every aspect of the car is going to cease to function at its optimal level. It's going eventually to completely break down. But there's a long process of decreasing its functioning level before it fully breaks down.

Dr. Rachel Dew,
DNM, PhD

Stress also triggers your parasympathetic nervous system or your PS and S, and it triggers it to turn off. The parasympathetic nervous system, that's your rest and digest. What stress does is it turns that off and turns on your sympathetic nervous system or your SNS. Now the sympathetic nervous system's job is to direct the bodies rapid involuntary response to dangerous or stressful situations. So what happens when the sympathetic nervous system is triggered into the on position is a flash flood of hormones boost the body's alertness, your heart rate increases, it sends extra blood to the muscles because your body is tightening up and tensing up preparing to fight.

Most of us know this triggered state as fight or flight. When we're in this state, nothing can function optimally. We're in survival mode, we're not in 'thrival' mode. And unfortunately, once we've been experiencing chronic stress for a long enough period, that sympathetic nervous system can actually get stuck in the on position. So we're constantly triggered. We're constantly in fight or flight, constantly in survival mode and our body is reacting in that way. What that means is that we're, our body is not digesting, it's not resting, it's not releasing stress, it's in this tense fight or flight state.

Dr. Rachel Dew,
DNM, PhD

So let's talk about some solutions. I'm going to dive into the approaches to reducing stress first. It's up to each and every one of us to really work on this every day for the rest of our lives, and we must do it in a balanced way. It's also important to know that different things that we experience in life, different challenges arise, different seasons of our life arise, and each one of those has a completely different set of stressors.

What works today to reduce stress may not work tomorrow. So you've got to approach this as an ever-changing fluid, flexible relationship, and approach to reducing stress and emotional stress reduction. First and foremost, recognizing and honoring our emotions is a critical part of emotional stress reduction. We need to both be aware of our feelings as well as then process and release those emotions in a healthy and balanced way versus suppressing, avoiding, or ignoring them. Secondly, we need to take ownership of our emotional life. If we're experiencing negative emotions, blaming others will not help.

Dr. Rachel Dew,
DNM, PhD

We must each find healthy ways to experience and express our emotions. No one else can make you feel any emotion without your permission and your participation. Reducing emotional stress is best done through aligning yourself with your values. When our job, relationships and all other aspects of our lives are aligned with our values and our true selves versus all the beliefs and thoughts of what 'should be', emotional stress will be significantly decreased, and that will really happen automatically once those alignments take place. Also, learning healthy boundaries and how to say no to things that add unnecessary emotional stress to your life will really set you free from an overabundance of emotional stress. The things that we say yes to are very powerful. However, the things that we say no to are also equally powerful.

Dr. Rachel Dew,
DNM, PhD

Next let’s explore physical stress reduction. Physical stress comes when we do not properly care for our bodies and our physical environment, as well as when we're exposed to toxins. As I mentioned before, through the food we eat, the water we drink, products we use and the air that we breathe. Obviously trying to control this by completely removing all physical stressors would create an even bigger imbalance and even more stress. Try to find ways that you can limit physical stressors and instead, move towards less physical stressors, balancing and responsibly managing finances, life tasks, and even cleaning, such as decluttering and organizing will greatly reduced physical stressors as well.

Dr. Rachel Dew,
DNM, PhD

When you think of physical stressors, think of what goes in your body, but also think of all the conditions that are around your body. Another way to reduce physical stressors is by making a commitment to yourself to get enough sleep, enough hydration, meaning drinking enough clean water and by eating healthy balanced meals each day. You can reduce the toxins you ingest by not only drinking more filtered water, but also by packing foods in glass versus plastic. Eating foods that are freshly made by you and that include fruits, veggies, lean proteins, and healthy fats while avoiding eating pre-prepared, processed, sugar or junk foods.

Next let's explore mental stress reduction. Whenever I mention mental health or mental stress, people often think I am only referring to intelligence or expanding the mind, and that's what the word mental is associated with. Whenever I'm speaking of mental stress, this is always when I'm referring to… your thought life. The thought life are the types of thoughts you think, especially the recurring ones. Are they negative? Are they filled with fear? Are they optimistic, pessimistic, balanced, loving, or reactionary?

You are in control of your mind and the thoughts that you think, I'm not recommending avoiding negative thoughts. That's just a part of being human. Instead, invite yourself to avoid getting into a relationship or getting on that spinning hamster wheel with your negative thoughts and negative thought cycles. In order to have a relationship with someone or something, you must invest time and attention to them. So don't invest in your negative thoughts and thought cycles which allows them to go on and on and around and around repeatedly. Also, learn how to let things go. Obsessing is not problem solving and only causes you to suffer and increases mental stress.

Next up is environmental stress reduction. Environmental stressors can also include many, many different types of toxins and chemicals. These could be in the air you breathe or the materials within the four walls where you live or work. Again, we cannot healthfully completely control our environment, but we can choose to reduce environmental stress by intentionally increasing time in less stressful environments, less traffic, less pollution, less toxic materials. Intentionally investing time in environments that feel better will automatically begin reducing your exposure to environmental stress.

Dr. Rachel Dew,
DNM, PhD

We must learn to listen to what environments feel good, feel bad, or feel better. Somatic work helps with this, especially some of the exercises that take place in nature. The two simplest ways to reduce your environmental stress are to increase time and nature amongst its beauty, out in the cleaner air and to clean up the environment you are most in. Cleaning up your environment means participating in reducing your own footprint because we're all co-creating this toxicity we're experiencing. It also means being intentional about your home and your workspace, wherever you're able to do so in a balanced way.

Keep your space clean, continue removing toxins, filter your air, purify your space, and purchasing environmentally safe items such as non-toxic clothing and furniture will do so much for reducing your environmental stress, more than you could ever imagine.

Dr. Rachel Dew,
DNM, PhD

Let’s dive into spiritual stress reduction. First and foremost, it's important to identify any past hurts. That means really thinking about what were any harmful experiences that may have happened which might be creating a lack of connection or a dis-alignment, and then get support around processing and releasing those. That might mean working with a mental health practitioner, an integrative life coach or a spiritual advisor to help you work this through. It could also mean journaling or talking to a friend, whatever feels helpful to you. Also identify what moving ‘towards’ more spiritual connection looks like for you. Again, this is really going to be unique to you. Try not thinking about what ‘should be’ when moving towards more spiritual connection, but really what you're aligned with, what is in your values and really what are in your personal beliefs.

Dr. Rachel Dew,
DNM, PhD

The next step in reducing spiritual stress is coming up with a game plan of action steps that you can take to move towards more spiritual connection. This leads to developing a spiritual practice that can again, look like anything that feels helpful in building a connection for you, and then add it to your routine with consistency. Make a commitment to your spiritual practice.

Dr. Rachel Dew,
DNM, PhD

Below are a few exercises that you can use as well as use with your clients to help take action on reducing stress & managing stress -

Stress Reduction Graph

Stressor identified	Thing to do to move towards reduced stress

Dr. Rachel Dew,
DNM, PhD

Stress Management Graph

Stressor identified	Thing to do to manage the stress

Dr. Rachel Dew,
DNM, PhD

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Increasing Capacity to Deal with Stress

Increasing your capacity to deal with life's stressors is a critical part of living in a balanced and healthy way. Part of being human being means living in a world with other imperfect humans and stressful things in our world. We need to increase our capacity to deal with stress. It's completely unrealistic and not a healthy to try to avoid everything that's stressful. This simply weakens our ability to cope with life. Just because something might feel difficult or bad doesn't mean that it is actually bad for you. Overcoming and dealing with life stressors not only strengthens our character and increases our capacity to cope with stress, but it also continues to build our character, to stretch us, to expand us.

Dr. Rachel Dew,
DNM, PhD

It helps us grow and expand into the type of person who can feel inner peace and have clarity and calmness of thought, even amidst difficult challenges. When we cultivate those coping skills, bumping into a stressful experience that may have felt like a 10 on the Richter scale, suddenly feels like a five when increasing our capacity for stress. It builds our resilience and coping abilities. The metaphor I like to use most is... imagine that you're carrying around a glass of water that's half full, every time you encounter stress it's like adding another ounce of water. Remember I shared that visual earlier, So we're going to dive back into that here. It's like adding another ounce of water into that glass. Now, if you don't take frequent sips to empty the glass, eventually those stressors will make your glass so full that the next added stressor that you bump into will cause an overflow, a big mess that will pour out everywhere.

Dr. Rachel Dew,
DNM, PhD

If we're continually intentional about emptying the stress, we're not thrown off balance when we encounter a new stress. We will naturally have more capacity. So part of increasing our capacity to deal with stress also is learning and practicing tools and techniques that help us to empty that glass of stress (stress management and stress reduction).

Here are some additional ways to increase your capacity to deal with stress and proactively manage the stress you already have. Probably one of my most favorites is self-care. Self-care gives you the energy you need to handle stress. It's really like putting deposits in the bank so that when you need to write a check, you have enough money in the bank to write that check against. The same thing goes with the deposits that we make into ourselves through acts of self-care so that when we bump up against stress that will deplete us, we have enough deposits in ourselves to be able to handle it otherwise known as having the capacity to handle it.

Dr. Rachel Dew,
DNM, PhD

Self-care should be approached as a non-negotiable, a non-optional practice in your life. If you're too busy or overloaded for self-care, I recommend that you schedule it into your daily life with the same priority you would a work meeting, a family obligation, or even a doctor's appointment. Self-care can be anything that you find helpful, enjoyable, or recharging.

Another powerful way of increasing your capacity for stress and reducing stress is by practicing healthy boundaries. Healthy boundaries are rooted in love and are an absolute game changer for the way you experience and enjoy your life, career, and relationships. Boundaries are often misunderstood. They're definitely not rules or things that you demand from others. That's called control, not a boundary. A boundary is something that you personally set within yourself and that you personally respect. You are the only one who abides by your own boundaries to honor yourself, your needs, your values, and your safety. You are the only person in any relationship that can honor your boundaries.

Dr. Rachel Dew,
DNM, PhD

It's up to you to do so, and if you don't do it, you are not a victim of someone else. Don't place the blame on them if you did not respect your own boundaries. So if someone crosses your boundaries, it's up to you to remove yourself from the situation or for you to take action to respect and honor that boundary. Most of us have never learned about healthy boundaries though, so I want to make sure that I give you a great resource for beginning or expanding your personal understanding and relationship to boundaries, and that's the book 'Boundaries' by Townson and Cloud.

Next, let's talk about letting it go. Why? Holding onto old resentments causes a significant amount of emotional stress. Resentments are only poisoning you. No one is perfect, and everyone is doing the very best they can with the information, the skills, and the resources that they have at the time. Would you be angry at a deaf person for not hearing you speak? No, of course not. So then why do we get angry and hurt when people are unable to give or to do something for us that they're just not capable of? Now, I want to be really clear, this doesn't mean we continue in toxic relationships, and it doesn't mean that it's okay for someone to treat you poorly.

Refer back to your boundaries. Take responsibility for how you react and respond to others' behaviors that offends or harms you. You can honor yourself, remain safe and have healthy boundaries while also no longer feeling the venom and anger and resentment in your own life. A wonderful free resource for this is found on Byron Katie's website the work.com the resource is called ‘The Work’. So if you're struggling with holding onto anger or resentment, or even negative thoughts that are limiting you, definitely take a look at her website and do the one sheet exercise that you're able to download there.

Dr. Rachel Dew,
DNM, PhD

Another helpful but sometimes tough pill to swallow is to put on your big kid undies and deal with it. Stop making everything such a big deal. Seriously, it's up to us. It's up to each and every single one of us to decide what we take offense to. I choose very consciously not to take too much personally. If you're a person who is very reactionary, you are simply a bomb waiting to go off, and this makes you a victim of every circumstance. It completely robs you of your own power. It's also a huge stress to your system. It's only when I choose to make it all about me, take things personally and to take offense to something that I experience stress and pain. When a situation or circumstance is less than your desired outcome, or when someone says or does something you wished would've been different, more, less, or better, make a conscious choice to put on your big kid undies and deal with it from a peaceful, tolerant, and loving place.

Dr. Rachel Dew,
DNM, PhD

Practicing preference versus attachment reduces ALL stress greatly. I'm very intentional about my life, my goals, my plans, and the thoughts and actions I participate in. I have a specific goal or desired outcome, and I always allow for my goals and desires to show up looking a bit different than I had planned. I practice preference versus attachment, and that means that my happiness and success is not contingent on things being exactly one way. It's not contingent on my way or what I perceive to be exactly the right way. In that same vein, I don't have unrealistic demands or expectations on how other people in this world behave, show up in the world or what beliefs their lives reflect. I honor others and experience so much peace within this world of diverse beliefs and behaviors simply because my beliefs, perspectives, and values are things that I have a preference for versus an attachment to.

Dr. Rachel Dew,
DNM, PhD

So make plans and head for a goal, but also remain flexible by practicing preference versus attachment. When we're attached to something, it is narrow, rigid, and it reflects a ‘this is the only way’ attitude. This really limits us versus offers expansion, growth, and the potential for greater success. Practicing the art and science of living a life guided by preference versus attachment is something that definitely takes intentional daily practice to master. When you practice continually, you'll build your ability to do this the same way you strengthen a muscle by repetitive exercise. As you weave this art into the framework of your life, you will see stress melt away like a glacier exposed to a hundred-degree weather. You will also experience a dramatic shift in your capacity to handle stressful people, places, things, and situations.

Dr. Rachel Dew,
DNM, PhD

Another powerful tool for stress management and increasing your capacity to deal with life's stressors are breathing exercises and meditation. Now, both breathing exercises, deep, relaxed, intentional focused, breathing, as well as meditation in any and every form have been scientifically proven by countless studies to significantly reduce stress and increase our capacity to cope with stress. Developing a meditation and or intentional breathing practice should be a custom creation by you and by you alone. Try a few experiments and then practice the ones that work best for you as consistently as you're able to do. Developing a two minute or a 20-minute daily practice, we'll still have a positive impact on your stress levels. Start where you can and grow your practice from there.

Dr. Rachel Dew,
DNM, PhD

There are several supplements that can support the body under stress. Always, always, always run supplements by your doctor or healthcare provider before beginning a new supplement. This is really important. You want to make sure that a supplement as well as the dosage are right for YOUR body, and that they won't have any negative interactions with existing medications or other supplements that you're taking. Here are a few to run by your doctor. Magnesium, adaptogens, Ashwagandha, L-theanine, vitamin C, B vitamins, SAMe, melatonin for those with sleep disruptions. For more detail see the supplement handout.

Practicing good sleep hygiene that supports the natural sleep rhythms is key to stress level management. The body’s natural sleep rhythm (circadian sleep rhythm) is critical to support your body's hormone production and stress release. If the sleep cycles are interrupted or incomplete, it disrupts hormone production and keeps higher levels of the stress hormone cortisol in your system. To truly experience stress release and physically process it, sleep is critical.

Dr. Rachel Dew,
DNM, PhD

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Keep in mind that dealing with stress in your life is going to look different today than it is in a year from now or in different situations that might arise. So it's important that you develop a relationship with stress and not only focus on reducing stress, but also learning how to deal with the stressors you have and increasing your capacity to deal with life stressors because it's going to be something that you're encountering for the rest of your life, right? So have a strategy, learn tools, and really practice stress reduction, stress management, and increasing your capacity to deal with life stressors. Remember, it's a process or a journey, not an event.

Dr. Rachel Dew,
DNM, PhD

Increasing Capacity to Deal with Stress Graph

Stressor identified	Thing to do to increase your capacity to deal with the stress

Dr. Rachel Dew,
DNM, PhD

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So let's talk about a few follow up steps that you can do. First and foremost, it's important to do that deep dive inside of yourself. Go back to those journal prompts that I gave you, those two powerful questions at the beginning of this, and really spend some time, again, marinating on it, journaling about it. Then the next step that you can also take is getting clear and understanding what your stressors are and which ones you should reduce, which ones you will need to manage and how and which ones you will need to increase your capacity for.

Dr. Rachel Dew,
DNM, PhD

Below is a graph that can be a helpful tool for this:

Identifying Approach to Your Stress Graph

STRESS IDENTIFIED	Can you reduce it? How?	Can you manage it? How?	Can you increase your capacity to deal with it? How?

Dr. Rachel Dew,
DNM, PhD

- **Breathing techniques**

‘Breath is the bridge which connects life to consciousness, which unites your body to your thoughts. Whenever your mind becomes scattered, use your breath as the means to take hold of your mind again.’ - Thich Nhat Hanh

Breathing techniques are another form of meditation, or mindfulness, practice that have greatly been effective in reducing stress on a physiological level, or a cellular level within the body. If you are working with any clients that experience stress, tension, anxiety or mental health issues like depression, these breathing techniques and exercises will be hugely beneficial. Breathing techniques are central to somatic practice and can be used to ground, regulate, and shift physiological states.

Dr. Rachel Dew,
DNM, PhD

The four techniques that will be taught are:

- Ha Breath Technique
- Belly Breath Technique (Yogic breathing)
- Merging the Two – Ha & Belly Breath Technique
- Pranayama - Nadi Shodhana Technique (alternate nostril breathing)

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The first breath techniques that we will go into is called the ***Ha Breath***, or Ha Breathing technique. The second breathing technique we will go into is called Belly Breath, and then the 3rd aspect of the breathing techniques will be putting both the Ha Breath and the Belly Breath together in a specific stress reduction or anxiety reducing breathing technique. All three of the different techniques can be used to assist your clients, and individually they are very powerful. They are also powerful when combined in the combination technique.

A good use of the Ha Breath by itself is acting almost as a pause button. When your clients are facing a stressful, frustrating, or emotionally hurtful situation, using that Ha Breath Exercise to put a pause on the situation and release the tension is very helpful. A good time to use the Belly Breath by itself is when a client is processing a negative emotion. What does this mean exactly? If a client is experiencing a negative emotion that they would normally want to shut down and run away from, moving the attention to the belly breath is a wonderful technique to just move through the negative emotion without suppressing it. And a great time to use both in combination is when you really need to pause, reset, release and redirect. So let's jump in and see how.

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Ha Breath Technique

The Ha Breath is a very simple, very fast pause and release technique. Simply have your client take a deep inhale through the nose, drawing the breath all the way down into the belly, then opening the mouth and exhaling “Haaaaaaaaaa.” Suggest that your client do this any time at the first sign of stress, tension, or negative emotions like anger or frustration, or anxiety.

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Belly Breath Technique (Yogic breathing)

The belly breath was the technique that we incorporated into the meditation that you did earlier. To have your clients begin belly breathing, simply have them sit in a comfortable position. Have them place their hands gently on their belly. Have them breathe in deep down into their belly. See if they feel their belly expand up against their hand. And as they exhale, fully releasing all of the breath out of the body, they should feel their hand collapsing, or releasing, with the belly as the belly lets go of the oxygen. Again, inhale drawing the breath all the way down into the belly; exhale fully, exhaling all of the breath from the body. And it's as simple as that. The Belly Breath can be a good breathing technique that can be done in just 1-2 minutes. Even taking 5-6 belly breaths in a row can have a physiological effect on the body, and on releasing stress.

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Merging the Two – Ha & Belly Breath Technique

And finally, we'll merge both of those breathing techniques together into the third combined technique. With this, we simply do 3 Ha Breaths and then shift the focus into one minute of belly breathing. What this does is a full pause, release, reset and redirect. This is a fantastic exercise for people who suffer from anxiety.

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Let's practice... 3 ha breaths. (Ha breath, ha breath, ha breath) And now, bringing the hands to the belly, we begin our belly breath. Deep inhale drawing the breath all the way down to the base of the belly, exhale fully releasing all of the air from the body. Deep inhale drawing the breath all the way down to the base of the belly, and exhale fully releasing all of the air from the body. And we continue this belly breath for one full minute. That's it. Now you have combined the two breath techniques into a third.

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Pranayama - Nadi Shodhana Technique (alternate nostril breathing)

Nadi Shodanha is pronounced naaḍii sho-dhuh-nuh. Nadi Shodanha aims to purify the main energy channels (nadis) to allow the bodies life force, prana or chi to freely ascend throughout the body bringing about a harmonious state of being.
The translation of Nadi Shodhana is fairly straightforward. Nadi means “channel” and Shodhana means “purification.” So among many other things, the purpose is in the title, to purify or clear the channels of the subtle and physical body.

Interestingly in everyday life we do not breath through both nostrils at a time on a constant basis. It is said that each nostril is dominant for a 2-hour cycle at a time. Breathing through one nostril for a prolonged period of time can affect energy levels, alternate nostril breathing helps restore balance.

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Benefits:

- increases oxygen levels in the body
- has a profound stilling effect on the mind
- grounds in the present moment
- can regulate energy levels by purifying the nadis
- can relieve anxiety and stress
- induces sense of tranquility
- may balance left and right side of the brain
- improves clarity of mind
- may help bring fresh inspiration
- increases focus and concentration
- improves ability to be present in the moment
- may remove minor blockages in nose and sinuses

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How to perform the technique:

Nadi shodhana can be immensely rewarding, even when practiced for as little as five minutes on a regular basis but practicing daily for 10–15 minutes offers even deeper benefits.

Place your thumb on your right nostril. With this nostril covered, close your eyes and exhale fully and slowly through your left nostril. Once you've exhaled completely, release your right nostril and put your ring finger on the left nostril. Breathe in deeply and slowly from the right side. When you are ready to close your practice, complete your final round of nadi shodhana with an exhalation through the left nostril.

Contraindication: Nadi Shodhana should not be practiced while suffering from cold, flu or fever.

https://www.castleford-yoga.co.uk/2015/12/08/pranayama-series-nadi-shodhana-alternate-nostril-breathing/

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There are additional breathing techniques used in Yoga, these are called Pranayama. Nadi Shodhana or Alternate Nostril Breathing is one of such Pranayama or breath techniques. Here are a few additional breathing techniques that you may choose to incorporate into your practice in the future after additional study –

- Ujjayi or Ocean's Breath.
- Bhastrika or the bellows breath.
- Surya Bhedana or the solar breath.

https://www.himalayanyogainstitute.com/9-yogic-breathing-practices-mind-body-balance-healing/

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- **Grounding techniques**

  - Shifting Physiological states

A physiological state is
the condition or state of the body or bodily functions. Whenever we have upsetting thoughts or emotions there is a physiological shift in our state. Somatic work helps shift unbalanced physiological states.

In an article on Science Direct they state that 'In physiological states, the activation and firing of sensory nerve endings in response to nonnoxious stimuli occurs at a defined range. In states of chronic pain, the sensory nerve endings become sensitized such that they exhibit a reduced firing threshold and/or an increased response to activation.'
https://www.sciencedirect.com/topics/medicine-and-dentistry/physiological-state

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"When we are grounded in our awareness, we can be more present with what we are experiencing in our bodies — in all the spaces that live between our head and our feet."
— Raegan Robinson

Most of the tools and techniques that you have learned thus far and will learn in the remainder of this curriculum serve to shift physiological states towards homeostasis.

The National Cancer Institute shared that, 'A state of balance among all the body systems needed for the body to survive and function correctly.'
https://www.cancer.gov/publications/dictionaries/cancer-terms/def/homeostasis

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- **Grounding into Theta (the calm deep relaxation state brain waves)**

The human brain is constantly producing electrical activity in pulses or burst, that is what's known as brain wave activity. There are five different kinds of brain waves that we know of each of which operates at a different frequency and speed. According to Loganholme psychologist and counseling center the different types of brain waves include:

- **'Beta (14-40Hz).**

This is the normal waking consciousness and reasoning wave. It is associated with a heightened state of alertness, logic and critical reasoning, but can also translate into stress, anxiety, fear and restlessness.

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- **Alpha (7.5-14 Hz)**

Alpha waves are present in deep physical and mental relaxation, and usually when the eyes are closed, during a daydream, or in light meditation. It is the optimal time to program the mind for success and it also heightens your imagination, visualisation memory, learning and concentration. It is the gateway to your subconscious mind, and the voice of your intuition, which becomes clearer and more profound the closer you get to 7.5Hz.

- **Theta (4-7.5Hz)**

Theta waves are present during hypnosis, deep meditation and light sleep, including the all-important REM dream state. It is the realm of your subconsciousness.

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- **Delta (0.5-4Hz)**

This is the deep sleep wave. It is the slowest of the frequencies and is experienced in deep, dreamless sleep and in very deep transcendental meditation and hypnosis states, where awareness is fully detached. It is the realm of your unconscious mind, and the gateway to the universal mind and collective unconscious, where information is otherwise unavailable at the conscious level. This level (Delta) of deep sleep is important for the healing process as it is linked with deep healing and regeneration.

- **Gamma waves (above 40Hz)**

The Insight Wave is the most recently discovered, and also the fastest frequency at above 40 Hz. Little is known yet about this state of mind, however initial research shows Gamma brain waves are associated with bursts of insight and high–level information processing'.

https://m1psychology.com/brain-waves-and-hypnosis/

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Theta is the deep relaxed brain wave state. This is the state that we are in it we can learn, restore, and revive. Below is a script that you can use to help guide your clients into a theta brainwave state. This can be helpful prior to doing any somatic touch work, other techniques or to help your clients calm and ground at the beginning of a session or if they become emotionally triggered.

Grounding Into Theta Script

Go ahead and sit in a comfortable position and close your eyes.
As you are sitting here with your eyes closed, notice the sounds of the room. You might even hear sounds outside. You are hearing the sounds of the room, you hear the sounds of people moving around you, you may even hear traffic outside. Give yourself permission to relax, to relax and be. There is nothing for you to do here.
Begin moving your attention to your breath, just focusing on your breath… maybe you can even hear your own breathing.
Just begin to have deep relaxed breaths without forcing it.
Breathing all the way down to the base of the belly and as you exhale, allowing the body to relax more and more, feeling the tension leaving your neck, leaving your shoulders, and feeling your entire arms relax.

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Noticing the organs in your body and your stomach muscles completely relaxing.
Your hands relax, your legs relax, all the way down to your feet and your ankles.
Every part of your body, every muscle in your body; completely relaxed.
In this state of relaxation just allow yourself to continue breathing in a natural and relaxed way for another minute.
(Wait 60 full seconds)
Begin bringing your attention back to your breath. Coming right back into now, back into this moment.
Inhale through the nose, open the mouth and exhale.
Slowly let the eyes flutter open.

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- **NLP anchoring technique**

The Neuro Linguistic Programming (NLP) anchoring technique has been used for at least thirty years to help people shift their physiological state and create a resource 'anchor' for people to use whenever helpful. John, one of the founders of La Crisalida Retreats explains that 'A resource anchor is a deliberately created physiological link between an external trigger and a resourceful state. The resourceful state, for example, is one where you feel confident, empowered and/or calm.'

The NLP anchoring technique has more recently been adopted by a number of trauma informed mental health practitioners who specialize in trauma recovery and utilize tools such as EMDR in their practice.

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A resource anchor can be something that triggers a calm state, a feeling of peace, one of joy, confidence, safety, or anything else that a client feels may be a helpful resource for them to access from day to day.

How To Set an Anchor

Four steps to Anchoring

Step 1: **Elicit** a powerful desired state. Actually the best time to anchor a state when working with someone else is when the person is in that state naturally, but otherwise, or if you're anchoring yourself, you can elicit a state from memory as long as it's vivid and highly associated. If you believe that there's never been a time when you've experienced the desired state, you can construct one – imagine what it would be like to be in that state, or to be the person who personifies that state in your mind.

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Step 2: **Anchor**: provide a specific stimulus (touch – typically on the knuckles) as you notice the state changing.

Step 3: **Revert** the state to the neutral baseline state. This is so that you can do Step 4.

Step 4: **Set off** the anchor to test it.
So: **E**licit the state, **A**nchor it, **R**evert the state, **S**et off the anchor to test.

We're going to use Tad James' acronym for this, to help you remember it: E.A.R.S. – EARS.

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Five keys to Anchoring

There are five keys to getting anchoring to work. If ever a person tries to set an anchor and it doesn't work, it's because one or more of these keys are missing.

Here are the keys:

- The **Intensity** of the Experience. The stronger the state, the easier it is to anchor, so you're going to be making sure that you have a strong state before you attempt to anchor it.
- The **Timing** of the Anchor. This is crucial. States follow a kind of bell curve pattern – they get stronger, reach a peak, and fade away again. You want to bring in your stimulus or trigger to associate it with the state as the state is getting stronger – certainly not as it's fading away. Many NLP books and courses suggest that you apply the stimulus at the point just before the state peaks. Now to my mind, this is like someone giving you directions that say *"OK, there's a post office on the left. Now half a mile before you reach that, you want to turn right."* You don't know where you need to turn until you've gone past the landmark. How would you know when you're immediately before the peak?

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- Peter Freeth, who's an NLP business consultant with a very practical turn of mind, has a better way of timing the stimulus that I like. He suggests applying the stimulus when you notice the state change. By the time you notice the external signs of a state change, it's probably well under way anyway, so that should time it about right. Apply the stimulus – which can be a word, an image, a sound, or a touch – when you notice the state changing.

- The **Uniqueness** of the Anchor. It has to be something unique, rather than something that happens all the time, so it doesn't get set off by accident. For example, you could anchor a state of extreme exhilaration to the action of sitting down, but you wouldn't want to be jumping up and going "Woohoo!!" every time you sit down for a meal. Still less if you're a churchgoer.

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- **Replicable**. The stimulus needs to be something that you can replicate easily. When you set an anchor, you're going to want to replicate that stimulus so you can test that it's worked. You need to be able to replicate it in the future so you can fire it off any time you need it. So you *could* anchor a feeling of confidence to the sight of a pigeon flying across the sky, but then you'd have to have a helper to carry a pigeon around with you. As you're about to step up to give your big presentation, you'd have to give the order: "Release the pigeon!"Much better to have a small, unobtrusive gesture you can make, or a word that you can say to yourself, or an image you can bring to mind whenever you need it.And of course the trigger needs to be exactly the same each time you use it in order to work. If it's a kinaesthetic anchor, it needs to be in the same place at the same pressure; if it's voice tone, it needs to be the same voice tone. So make it something easy to replicate.

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- **Number** of times. Our brains make associations in two ways. One is intensity, as we already mentioned. Just one instance can be enough to associate a state with a stimulus, if the state is intense enough.If the state is not so intense, or if it's an internal representation or a behavioural response that you're anchoring, repetition is the way to condition in the association. This is why soldiers drill for hours on the parade ground, and why martial arts students practice consistently, so that they automatically do the right block or counter to an attack, without having to spend valuable time thinking about it. It's also why to get good at the Meta Model, for example, you should practice: so that the right question springs to mind any time you hear a Meta Model violation.

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So the five keys to successful anchoring
are **I**ntensity, **T**iming, **U**niqueness, **R**eplicability, and **N**umber of times. Again, Tad James has created a very useful acronym to help us remember the five keys: **I-TURN.**

Introduction To NLP Anchoring 2: What Is Anchoring?
Introduction To NLP Anchoring 1: Identifying States You Want To Change

- **Grounding through feet to earth technique**

One of the easiest ways for a person to quickly ground themself is to walk barefoot on the earth (ground, grass, sand, even rocks). Allowing the skin to touch the natural ground and especially dirt will begin to provide the person with grounding energy. In fact, grounding with bare feet on the earth is also good for the health of our microbiome!

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How to do the technique –

Go outside, preferably somewhere safe (without trash or sharp objects) and as peaceful as possible. Take off shoes and socks. Step onto the earth. It is preferred to stand on dirt or grass; however rocks are ok as well if that is all that is available. Concrete is less grounding; you want nature made versus man made. Walk around or stand still for 5-15 minutes. As you do, be intentional about feeling the connection to the ground through the bottoms of your feet. It can be helpful to also try standing still and leaning your weight slightly forward and backwards slowly to feel the weight shift and connect to the ground with different feeling.

You can also do this same grounding technique indoors on wood floors if the outdoors is not available and grounding is needed.

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- **Weight & Compression Technique**

Weight and or gentle compression act like a hug, this is a technique called deep pressure stimulation (DPS) to help a person feel more secure. This is a deep touch pressure applied to the body — by hands, tools, or blankets — that can relax the nervous system.

https://www.appliedbehavioranalysisedu.org/what-is-deep-pressure-stimulation/

'Deep Pressure Stimulation (DPS) is firm but gentle squeezing, hugs, or holding that relaxes the nervous system. This pressure can be applied with the hands, special massage tools, or products that your child can wear or wrap around themselves to provide pressure. Done properly, this therapy triggers a chain reaction in the body that releases an overall sense of calm and peace.

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The *sympathetic nervous system (SNS)* is the “alert” system in the body. This is the one in charge when you’re facing a stressful situation at work, driving through heavy traffic in a storm, or when you receive an unexpected bill in the mail. When the SNS takes the lead for too long, you feel anxious, tired, on edge, and irritable. You don’t sleep as well, and your digestive system might act up.

When you apply deep pressure to the body, the body switches from running its *sympathetic nervous system* to its *parasympathetic nervous system*. This is the so-called switch from “fight or flight” to “rest and digest”. Unfortunately, kids with autism spectrum and sensory processing disorders spend a lot of time with the sympathetic nervous system stuck in the on position. Even when they do calm down, it takes very little to retrigger this system.

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As deep pressure is applied to the body, the parasympathetic nervous system comes online, calming your child and bringing a sense of well-being. In tandem with this change comes a release of dopamine and serotonin, the feel-good neurotransmitters of the brain. These hormones help with motivation, impulse control, attention, memory, positive social behavior, sleep, and digestion.'

https://www.appliedbehavioranalysisedu.org/what-is-deep-pressure-stimulation/

Deep pressure stimulation (DPS) can be performed on a client by an integrative somatic practitioner as well as a client can practice it at home on their own.
At home

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The simplest way an individual can perform DPS is by using a weighted blanket. It can be used for shorter periods of time to ground and calm, while some people find it helpful to sleep with a weighted blanket.

Things to be mindful of when sleeping with a weighted blanket:

- It can take time for the body to get used to it
- The body can become dependent on it
- Hard to bring one with you during travel
- Not recommended for people with sleep apnea & other sleep or respiratory diseases
- Not recommended for young children and infants

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At Home with Props

An individual can also practice DPS at home on their own by laying on a towel or yoga mat (or their bed if they prefer) and covering their body with a blanket and tucking it in and under them around their body from the neck down to create a secure light compression and then by stacking pillows on their chest, belly, and legs. Then drawing their arms back inside of the blanket, closing the eyes and spending 10-30 minutes relaxing.

In a session

In a session DPS can be done with the use of weighted blankets during a session either in-person or even virtually if the client has a weighted blanket at home or by manually or verbally guiding the client through DPS using commonly found props and items at home.

If you are verbally guiding your client in a virtual session, you can use the instructions from the At Home with Props section above.

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If you are conducting an in-person session here is the process:

Props:

10-15-pound weighted blanket
2 yoga bolsters
Yoga mat
1 long pillow (very soft)
2 regular pillows
2 blankets (yoga blankets/Mexican blankets are ideal and easy to fold)
Eye pillow
Essential oil (if the client wants to use and has smelled a sample and finds the scent relaxing)

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Below are the steps to conducting DPS – be sure to ask your client at the end of each step if they are comfortable in the following way:

'How is that? Are you comfortable? Do you feel that is too much or not enough pressure or is it good?

Step One:

Roll out the yoga mat on the floor and invite your client to lay down. If moving on and off the floor is not accessible to them, you can also do this on a sofa (it is not recommended to work with a client in their bed or your bed – see boundaries and guidelines later within this curriculum for further detail). Have your client lay flat and place one regular pillow under their knees (this relieves pressure on the lower back). Place a pillow under their head. Have them place their arms down at their sides on the ground close to their body and close their eyes if that feels safe. If closing their eyes does not feel safe, invite them to keep them open and forego the use of the eye mask in step 4.

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Step Two:

Gently lay the weighted over their entire body (up to the neck and down past the feet). Tuck the blanket under them around their body and feet.

Step Three:

Next, take the 2 blankets (yoga blankets/Mexican blankets) and fold them 3 times so that they make a rectangle about two feet deep and three feet wide. Gently lay one across the client's chest and one across the belly.

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Step Four:

Next, take the 2 yoga bolsters and gently lay one long ways (vertical) across the client's torso and one across the legs. Finally, place the 1 long pillow (very soft) on top of the client's torso. Finally, place the eye pillow over their eyes.

If the client had pre-agreed to the use of essential oils, place 2-3 drops of the oil into the palm of your hands, gently rub them together and then hold your hands about 4-5 inches above the client's face with palms facing down and fingers out straight. Ask the client to take a few deep breaths through their nose.

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Step Five:

IF the client would like a small amount of additional weight/pressure and they have verbally confirmed this with you (and you have informed consent to touch – see boundaries and guidelines for more on this), place one hand parallel across the upper chest/clavicle area (not the neck). Your whole hand is parallel to their waist – fingers pointing towards their shoulder. The other hand will be placed either on the belly or mid-thighs (ask the client of their preference). Again the hand is placed parallel. Take a deep inhale, ask your client to do the same. On both of your exhales, gently press down – it is a tiny weight change, no leaning or pushing should take place. This is a minor pressure change only.

Take two full breath cycles and then gently lean backwards and release the pressure in slowest of slow motion. Allow the client to rest in this position for 10-30 minutes if that is accessible to them. To come out of the position, slowly remove the layers, have them stretch and yawn, roll gently to their left side and stay on the side for 2-4 breaths. Slowly blink the eyes open and roll up to a seated position slowly.

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- **Somatic Touch Technique**

In the Somatic Touch Technique you will follow all the boundaries and guidelines for touch, safety, informed consent and guidelines for appropriate care and appropriate setting/environment. You can also practice a modified version of this technique virtually by guiding your clients through the steps below and having them apply the hands-on aspects to themselves.

The Somatic Touch Technique is based in Thai Yoga Massage and will focus on touch of the following regions of the client's body:

Head
Shoulders
Clavicle
Hips
Feet
Hands

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In the Thai Yoga Massage training manual, Itzhak Helman shares the long history of Thai massage, 'Traditional Thai massage, or "Ancient Massa-gen (*nuad phaen boran,* as it is called in Thai), can look back at a long history of therapeutic healing. If one traces the evolution of the techniques of healing-massage practiced in Thailand, one discovers the astonishing fact that the earliest roots of Thai massage lie not in Thailand but in India. The legendary founder of the art is believed to have been a doctor from northern India. Known as Jivaka Kumar Bhaccha, he was a contemporary of the Buddha and personal physician to the Magadha King Bimbisara over 2,500 years ago'.

As with all hands-on techniques we never apply significant pressure to joints or organs. We always avoid touching any male or female genitalia or women's breasts. The touch is light, yet a gentle pressure or firmness. You will use both your fingers and the palms of your hands with this technique.

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Step One:

Roll out the yoga mat on the floor and invite your client to lay down. If moving on and off the floor is not accessible to them, you can also do this on a sofa (it is not recommended to work with a client in their bed or your bed – see boundaries and guidelines later within this curriculum for further detail). Have your client lay flat and place one regular pillow under their knees (this relieves pressure on the lower back). Place a pillow under their head. Have them place their arms down at their sides on the ground close to their body and close their eyes if that feels safe. If closing their eyes does not feel safe, invite them to keep them open.

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Step Two:

Head –

We begin just above the eye socket at the base of the eyebrow, work upwards to the top of the head and then down to the temples and cheek bones and end back at the top of the head. At each motion we will ask the client:

'How is that? Are you comfortable? Do you feel that is too much or not enough pressure or is it good?

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Place both hands in front of your client's face. Place your pointer finger and middle finger gently where the nose and brow bone meet – two fingers on either side of the bridge of the nose and gently apply pressure to the underside of the brow in an upwards pull, again this is a very gentle subtle movement. You will hold this for 10-15 seconds.

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Next, place your thumbs on your client's third eye and the rest of your hands on the temples and gently apply pressure.

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Next, with three fingers of each hand (index, middle, ring fingers) pressing just above the clients' eyebrows, slide your fingers up their forehead with your fingers touching, applying a slight push or pressure to the third eye, then the crown of head, top of the head, then run the fingers down the back of your clients' head and release.

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Grasp fistfuls of hair gently at the roots and slowly and gently tug from side to side. You will keep your knuckles very close to the scalp. Squeeze at the temples with the heels of the hands and make slow, wide, circular movements. Finally, rub lightly with your hands all over the head.

https://youaligned.com/intro-thai-massage/

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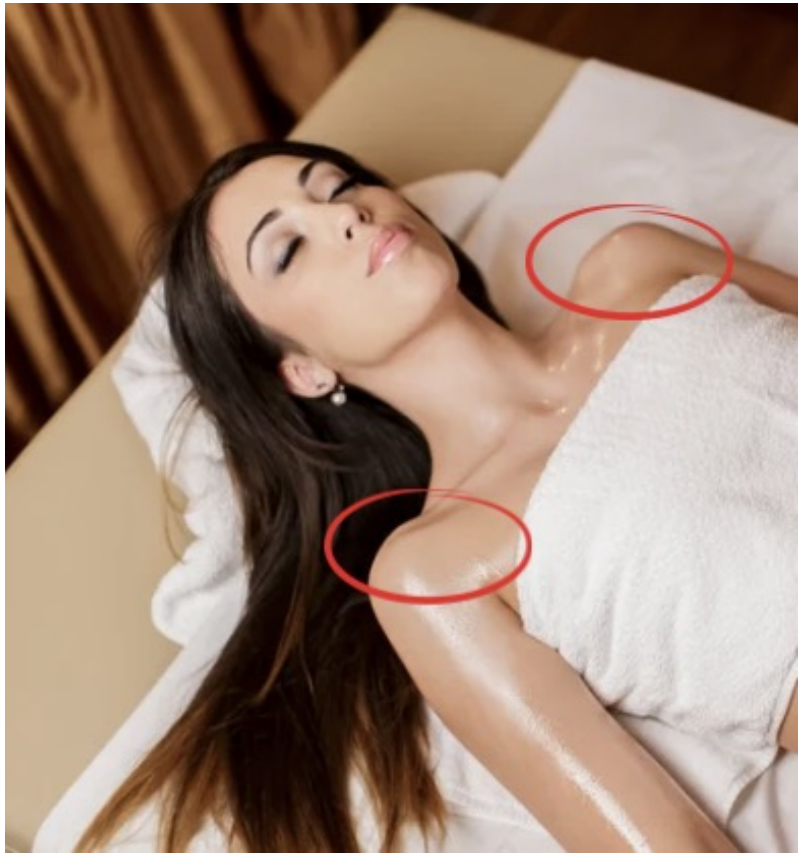
Step Three:

Shoulders
Using the heels of your hands with your fingers rotated away from the client's body, place the heels directly over the round part of the shoulders, not the tops pressing downward but directly onto the front of the shoulder body. Take a deep inhale and ask your client to do the same, on the exhale, gently lean into the heels of your hands applying gentle pressure. Hold for 10-15 seconds.



*Place hands where red circles are

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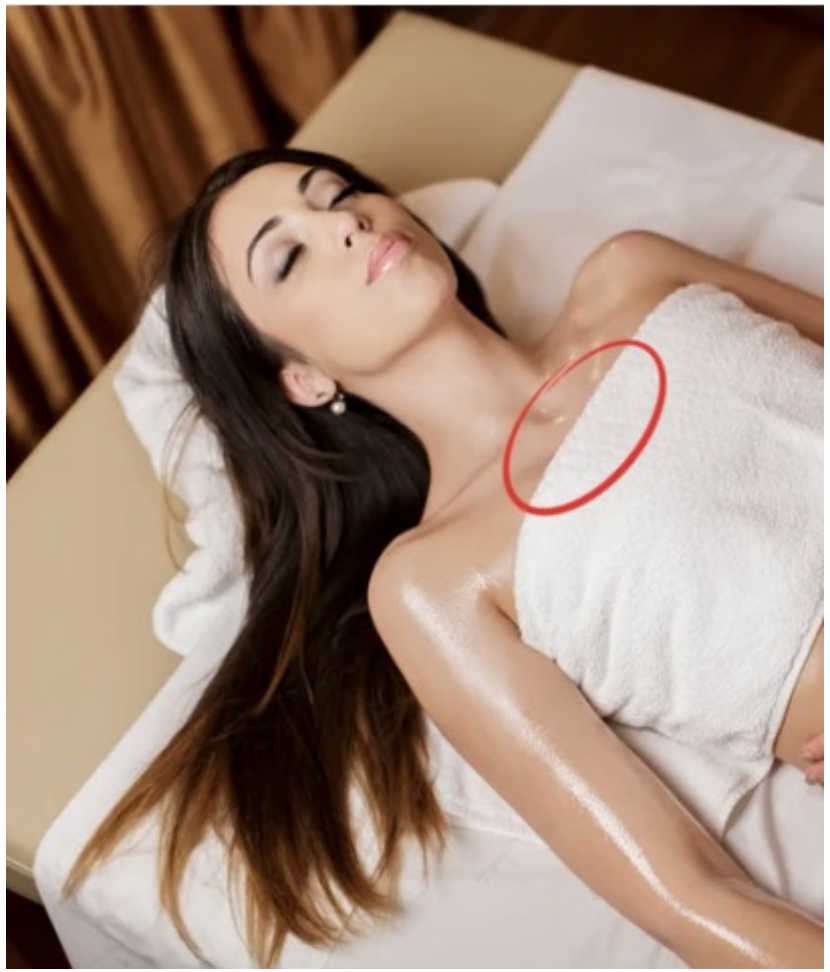
Step Four:

Clavicle
You do not want to push on the calicle bone. Using the heels of your hands with your fingers rotated away from the client's body center (fingers out towards shoulders in either direction), place the heels directly above the chest and immediately below the clavicle bone. Take a deep inhale and ask your client to do the same, on the exhale, gently lean into the heels of your hands applying gentle pressure. Hold for 10-15 seconds.



*Place hands where red circles are

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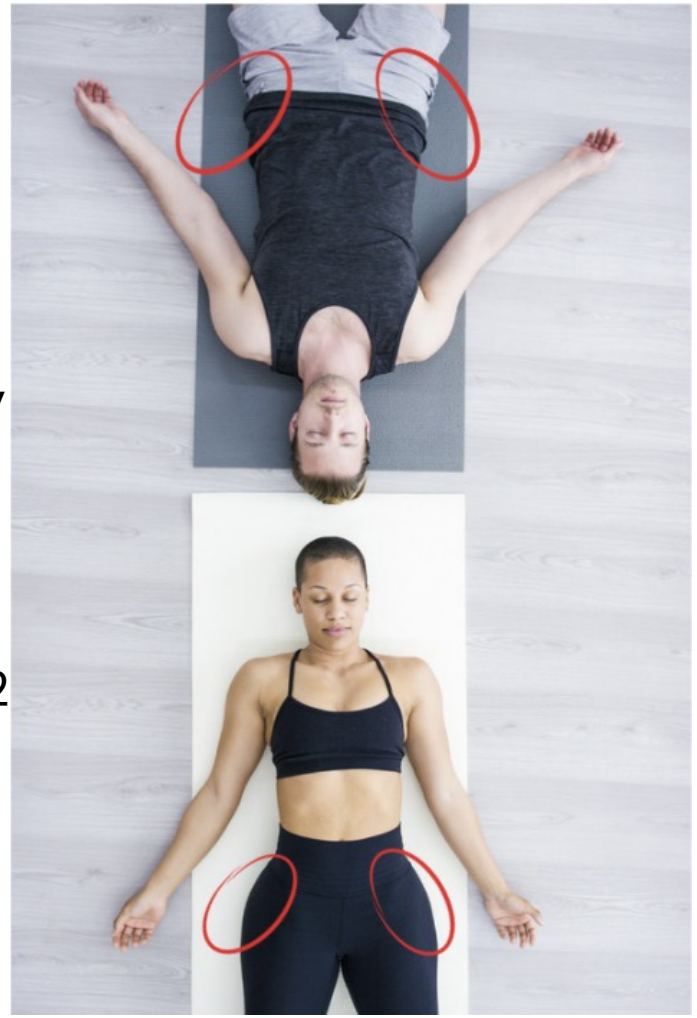
Step Five:

Hips
You do not want to push on the hip bone or pelvis. You do not want your fingers to come close to the genitals or groin area. Using the heels of your hands with your fingers rotated away from the client's body center (fingers out towards shoulders in either direction), place the heel of each hand directly above the place that the thigh meets into the hip about 1-2 inches higher. Take a deep inhale and ask your client to do the same, on the exhale, gently lean into the heels of your hands applying gentle pressure. Hold for 10-15 seconds.



*Place hands where red circles are

Dr. Rachel Dew,
DNM, PhD

Step Six:

Hands
For working on the hands, we will use a common Hospice hand massage practice.

- ‘Take your clients available hand and place it in the palm of your own left hand, palm up. Now, make a fist with your right hand and begin to massage the palm with your knuckles–very gently.
- Rotate your knuckles in small circles about an inch wide. Press down gently but firmly. Move over the whole palm of your partner’s hand.
- Now move back over the palm again, but this time use the tips of your thumbs. Have your fingers hold the back of the hand. Then press a bit harder with your thumbs. Move them around also in small circles.
- Turn the hand over. Work the entire back of the hand with the tips of your thumbs. Then move on an inch or two up onto the wrist.

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- Shift now and hold your client's hand palm down in your own left hand. Look at the back of your client's hand. See the small, raised cords? They're just under the skin. They start at the base of the wrist and run to the first knuckles of the fingers. These are the tendons that move the fingers up and down.
- Now slowly run the tip of your thumb down the "valleys" formed by these tendons. Go from the base of the wrist to the small skin flap between the fingers.
- Use enough gentle pressure so your partner can feel each "valley" distinctively. Go over each "valley" one time.
- Each time your thumb reaches the small flap of skin between two fingers, press the underside of the flap with the tip of your forefinger as your thumb presses from above. Gently pinch your thumb and forefinger together as you finish your stroking and slide them off the hand.
- Now do the fingers. Hold your client's hand palm down in your own left hand. Taking your thumb and forefinger grasp your partner's thumb right at the place where it joins with the rest of the hand.

Dr. Rachel Dew,
DNM, PhD

- Slide your thumb and forefinger slowly from the base to the top of the thumb. Twist your hand from side to side in a corkscrew-like motion while you're doing it. Pull just a tiny bit as you go. End each motion by gently sliding your thumb and finger right off the tip of your client's thumb.
- Gently do the same thing for each finger.
- And now for the finishing touches. Take a moment and hold your client's hand between both of your own. Try to make contact with as much of the surface of your client's hand as you possibly can. Without speaking, slowly, very slowly let loose of your client's hand. Relax without speaking for a few seconds.
- Now change hands and repeat the whole process.'

Dr. Rachel Dew,
DNM, PhD

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https://www.hrrv.org/blog/how-to-give-a-hand-massage/

Dr. Rachel Dew,
DNM, PhD

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Step Seven:

Feet

'A Thai foot massage applies pressure to particular areas of the soles of the feet. Hands, fingers, thumbs and knuckles are used to stimulates certain areas of the feet releasing blocked energy within the body's many Sens lines (Thai-based meridians).'
https://www.bodhitreespa.co.uk/thai-foot-massage/

As an integrative somatic practitioner we do not perform full Thai foot massages, this requires deeper training in Thai massage and acupressure point knowledge. We do however draw from Thai massage and utilize them for somatic touch of the feet, here is how...

Begin working on the right foot and then once all steps have been completed, repeat all steps on the left foot.

Dr. Rachel Dew,
DNM, PhD

Step One:

Using your thumbs press on the soles of the feet starting at the heel, working up towards the center with gentle pushes and up to the meaty part just under where the toes connect. Hold each pressed point for 5-10 seconds before moving to the next.

Dr. Rachel Dew,
DNM, PhD

Step Two:

Wrapping your hands around the top half of the foot gently apply pressure in a spreading motion as if peeling the foot outward starting from the center underside of the foot. Hold for 15-seconds.

https://www.thaiyogamassage.school/workbooks/thai-foot-massage-workbook.pdf

Dr. Rachel Dew,
DNM, PhD

Step Three:

You will end with full palm to foot. Placing the palm of you hand flat against the bottom of the foot and gently applying a tiny amount of pressure for 15-seconds. Then finish with bringing your palms to cover the top of the foot, and gently hold for 15-seconds.

Begin the next foot at Step One.

A great additional resource is The Complete Guide to Thai Foot Massage by Elefteria Mantzorou

Dr. Rachel Dew,
DNM, PhD

Optional Step Eight:

Energy Pulling

Energy pulling is a powerful addition to the Somatic Touch Technique. It can also be used with any other hands-on somatic work such as the Weight & Compression Technique. This is a simple energy healing technique that can be used within your integrative somatic practice. So what exactly is energy pulling? This is a technique that facilitates the balancing of subtle energies within the body. It aids the release of negative or stuck energy and helps to replenish and circulate positive healing energy.

Dr. Rachel Dew,
DNM, PhD

Step One:

As the practitioner you will close your eyes and visualize a healing light above you. Now Imagine the crown of your head begins to open… and the healing light, a light of pure healing and love begins to fill you and begins to pour into your head filling up your entire body. Pouring down your entire body to your feet, filling your legs, filling your hips, filling your belly, your entire torso. That healing light and love fills your chest and neck, your full head, your arms, and that healing light begins to pour out to overflow out of your hands.

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Step Two:

Place your hands on the client's feet (your palm connecting with the bottom of the feet). If you are doing a virtual session, you can still do this technique but instead of physical contact with the feet you will visualize this step.
With your left hand visualize that the healing light that your body is filled with begins to stream into your client's foot and travel upward into and throughout the body. At the same time with your right hand visualize that you are pulling or drawing out any negative or stuck energy from their body and releasing it into the ground.

Dr. Rachel Dew,
DNM, PhD

Final Step for Somatic Touch Technique:

To come out of the position, slowly have your client stretch and yawn, roll gently to their left side and stay on the side for 2-4 breaths. Slowly blink the eyes open and roll up to a seated position slowly.

(INSERT VIDEO EXAMPLE)

Dr. Rachel Dew,
DNM, PhD

- **Abhyanga self-massage**

'Abhyanga (Abhi =all over, anga=body) snana (bath) is an Ayurveda ritual massage therapy to warm up muscles, loosen trapped endogenous toxins, and improve circulation. Abhyanga oils maybe edible grade plain or made from a recipe for deeper healing. Shiro Abhyanga, massaging the head, is part of Abhyanga**.** In Shiro Abhyanga we massage the scalp with herbal oils for improved circulation and lymphatic drainage. Abhyanga massage maybe professionally offered at an Ayurveda center where skilled masseuses offer this as a healing therapy or followers of an Ayurveda lifestyle practice this as part of their daily bathing ritual.'

https://www.ayurgamaya.com/blog/2020/9/3/abhyanga-oil-massage-benefits

Dr. Rachel Dew,
DNM, PhD

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Abhyanga is an ancient Ayurvedic technique that involves massage of the body using oils. With Abhyanga massage it can be done by a practitioner, or it's something a person can do as a self-massage technique. However, as integrative somatic practitioners you will learn and be able to practice (through guidance and instruction) within a session and to also teach your clients to perform a self-Abhyanga massage technique. As integrative somatic practitioners we do not perform a hands-on Abhyanga massage with clients.

The Chopra Center shared that 'There is no greater expression of self-love than anointing ourselves from head to toe with warm oil—this practice is called Abhyanga. A daily Abhyanga practice restores the balance of the doshas and enhances well-being and longevity. The Sanskrit word Sneha can be translated as both "oil" and "love." It is believed that the effects of Abhyanga are similar to those received when one is saturated with love. Like the experience of being loved, Abhyanga can give a deep feeling of stability and warmth.

Dr. Rachel Dew,
DNM, PhD

A daily Abhyanga practice restores the balance of the doshas and enhances well-being and longevity. Regular Abhyanga is especially grounding and relaxing for Vata dosha imbalances, but everyone can benefit from this practice.'

- https://chopra.com/articles/the-benefits-of-ayurveda-self-massage-abhyanga

Below are instructions on how to practice Abhyanga massage. You will either guide a client through the practice virtually WITHOUT the use of video (phone or zoom audio only for example – this is to honor boundaries) or you can provide them with the Abhyanga massage handout (in the handouts section) and explain to them how they can do this practice on their own.

The Things You Will Need:

- Towel
- Yoga mat or extra towel
- Oil

Dr. Rachel Dew,
DNM, PhD

Recipes for Abhyanga massage oils -

'A royal recipe for Abhyanga oil is a tablespoon of equal parts of crushed cardamom, clove, bay leaf and cinnamon warmed up in a cup of Sesame oil and allowed to cool. A few strands of Saffron and a gold coin can be added to this recipe for glowing vibrant skin. This is a good recipe for a Vata body type. A few strands of Saffron and a gold coin can be added to this recipe for glowing vibrant skin.

This is a good recipe for a Vata body type.
If you are a Pitta body type, use coconut oil as a base oil.
If you are a Kapha body type use almond oil as a base.'
https://www.ayurgamaya.com/blog/2020/9/3/abhyanga-oil-massage-benefits

If your client does not know their dosha type they can access free dosha quizzes on the internet. Here is one I recommend:
https://www.ayurgamaya.com/blog/2020/5/16/ayurveda-body-type-quiz-vata-pitta-kapha-dosha-imbalance-test

Dr. Rachel Dew,
DNM, PhD

Some additional things to infuse into your oils, are essential oils like lavender which helps with relaxation or arnica oil which helps with inflammation and muscle tension.

With traditional Abhyanga massage, your oil would be warm, and it would be infused with different types of herbs or even essential oils that have some medicinal properties. However plain oil can be used if preferred. When you or your clients practice Abhyanga massage in the future, you can warm up your oils on a stove top. I don't recommend microwaving them or putting them in the oven, but you can put them into a saucepan and just warm them up on low heat until warm. A little bit warmer than room temperature is ideal. You don't want the oil to be burning hot. Always test the oil temperature before putting it on the body. Also try to make sure that all oils and ingredients are pure, free from perfumes and are organic.

Dr. Rachel Dew,
DNM, PhD

So how do we do the actual Abhyanga massage? Most people are familiar with massage and kind of can get an idea in their mind about the concept of self-massage, but with Abhyanga it's a more vigorous movement. The amount of tension that you're using in your hands, you want it to be slightly intense and moving swiftly in upwards moving circular motions. It's almost as if you are rolling dough. Moving at a swift pace is stimulating and increases the blood flow.

First, I invite you to experience this technique by practicing it and then go back and read the handout of the instructions for how to do Abhyanga. So go ahead and take a few minutes now to gather the items you will need to practice this technique...

Dr. Rachel Dew,
DNM, PhD

With Abhyanga we start from the feet, and we go all the way up to the top of the head. Now, just because we're doing this in a vigorous manner, it doesn't mean that we are rushing. So if you're doing Abhyanga you don't want it to only take two minutes to do your entire body. Ideally to work through the entire body it will typically take 15-30 minutes. Although you're vigorous and moving somewhat quickly, you're really going to spend a lot of time in each of the areas really getting into the nooks and crevices... like in between the toes and around the joints. You're not just working with the muscles, but also on the bones and joints. You want to make sure that the pressure that you're applying is comfortable and also firm/deep.

The first step is to set your extra towel and your bowl of warm oil down within reach. Next, sit down comfortably on your yoga mat or your towel and go ahead and close the eyes. Begin you Abhyanga practice by taking a few deep breaths, just deeply inhaling through the nose, really filling in a chest, filling the belly all the way up with air, and then exhaling out through the mouth.

Dr. Rachel Dew,
DNM, PhD

As you enter your Abhyanga self-massage practice, I'd like to invite you to set an intention of reconnecting with your body. As you are moving from place to place in the body, I invite you to really focus your mind on listening and discovering when you are massaging each area. Listening and discovering what feels tight, what feels tense, what feels neglected. Really notice what comes up for you as you're performing this. You might also have some emotional releases that come out of the muscles. These emotions may be stored the muscles, or it might be an emotional experience of just reconnecting with your body. Whatever you feel emotionally is completely fine. Abhyanga massage is a safe space. You can stop any time you want. Give yourself the permission and grace to just experience the self-massage.

Dr. Rachel Dew,
DNM, PhD

Next, open your eyes and grab your oil and move to a comfortable seated in a position where you can reach your oil. Start working on one side of the body and then move to the other side and do your head last. You're going to cup your hand and pour some oil in so that the palm of your hand is full (about 1 ounce of oil). And then you're going to rub your hands together and just begin warming up that oil even more so that when it touches your body, it feels warm and soothing. The Abhyanga oil is going to spill and be a bit messy, don’t worry, you can rinse off your yoga mat in the shower afterwards (or wash your towel). Please do not try to be neat and tidy, get messy!

Start massaging with your toes on your left foot. Massage the entire foot in upwards circular motions. Get in-between all your toes. Work the oil into the joints and the whole foot.

Dr. Rachel Dew,
DNM, PhD

Get more oil and warm it up by rubbing your hands together. Move up the leg, continue in upwards circular motions, work all the oil into your entire leg, the front, and the back. Get more oil as needed. More is better than less. Make sure to spend extra time working the knee and behind the knee. Then move up to your thigh, all the way around both front and back.

Next work the left hip, you can stand or roll to the side. Spend a lot of time and attention really massaging the oil into the front and side of the hip.

Next, move to the right foot. Start massaging with your toes on your right foot. Massage the entire foot in upwards circular motions. Get in-between all your toes. Work the oil into the joints and the whole foot.

Dr. Rachel Dew,
DNM, PhD

Get more oil and warm it up by rubbing your hands together. Move up the leg, continue in upwards circular motions, work all the oil into your entire leg, the front, and the back. Get more oil as needed. More is better than less. Make sure to spend extra time working the knee and behind the knee. Then move up to your thigh, all the way around both front and back.

Next work the right hip, you can stand or roll to the side. Spend a lot of time and attention really massaging the oil into the front and side of the hip.

For this next part make sure you use plenty of oil. You will massage your belly. Move in large circular motions clockwise. Then move up the torso, to the chest.

Dr. Rachel Dew,
DNM, PhD

Next, move to the left armpit, spend extra time here. You have a lot of lymph nodes and stimulating them is excellent for your health. Then move to the right armpit.

Now begin working on your left hand, get into all the joints, between the fingers and massage the whole hand, move up to the wrist, the entire arm, all the way up to your shoulder. Massage the shoulder and then move to the right fingers and hand.

Begin working on your right hand, get into all the joints, between the fingers and massage the whole hand, move up to the wrist, the entire arm, all the way up to your shoulder. Massage the shoulder.

Next, massage your neck in upwards circular motions, next your face (unless your skin is sensitive to breakouts) and all the way up into your scalp and your whole head.

Dr. Rachel Dew,
DNM, PhD

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Once you have finished your Abhyanga self-massage and are covered in oil, what do we do? Your first thought might be let's go wash this all off. And yes, you are going to do that. But here's the big butt, do not use soap... even with your hair. What you're going to do is you're going to, get into a nice warm shower, and you're going to stand under the water and rinse your entire body. You're going to rinse your hair, you're going to rinse all the excess oil off, and then you're going to get out of the shower without washing with soap and you're going to pat your skin dry. This is going to really allow the body to deeply hydrate and rejuvenate all the skin tissue. Tomorrow you will see the most magical skin you have probably ever experienced.

- **Balancing techniques**
    - Mindfulness

Dr. Rachel Dew,
DNM, PhD

"Participating in an eight-week mindfulness meditation program appears to make measurable changes in brain regions associated with memory, sense of self, empathy, and stress. In a study, a team led by Harvard-affiliated researchers at Massachusetts General Hospital (MGH) reported the results of their study, the first to document meditation-produced changes over time in the brain's gray matter."

There are many, many ways to practice mindfulness in daily life. As an integrative somatic practitioner part of your job will be to help your clients to discover what works for them and help them to practice it until it becomes part of their normal daily routine.

Dr. Rachel Dew,
DNM, PhD

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Mindfulness is popular buzz word these days, you see it all over social media, you see it on products, on t-shirts and in slogans. First of all, what is mindfulness? I like to define mindfulness as something simple, this is my definition of mindfulness -
Mindfulness is the intentional application of thoughts and actions, mentally, emotionally, spiritually, and physically that go inward and connect and align with our authentic self. Connect and align to that which is higher than us, whatever that belief is. Connect and align to the highest good to community, self and the connection to higher source, God or whatever someone believes in, maybe that is just energy.

Mindfulness is expressed in our behaviors; mindfulness is not just a state of mind about ourselves. Thinking, 'I'm mindful', does not mean you are mindful. Mindfulness being expressed in our thoughts, emotions, actions, and words I think is more important than adopting it as a mantra or non-actionable philosophy. I don't think we can be truly mindful without putting that into practice out in the world.

Dr. Rachel Dew,
DNM, PhD

Mindfulness is a multidimensional thing that we need to be working towards. Mindfulness is a process, we grow in our mindfulness, it is not an event. Thinking, 'Oh, I was very mindful on Tuesday at 4 pm, so I'm golden' is a mindful moment, not a mindful practice. It is a continual practice and the best time to practice it and really experience some growth in the area of mindfulness is when you do not feel like doing it. In that moment because you may be having a bad day, this is the time for growth in a mindfulness practice. That is an excellent invitation right there to focus on mindfulness because what we focus our attention on gets bigger.
Mindfulness is approaching each thing we experience with mindful intention. Here is a simple fill in the blank mindfulness journal prompt.

I meet the _____ with the mindful action of _____.
In mindfulness, specifically we focus on being more mindful with everything we experience and encounter. Personal development and spiritual growth are two elements of mindfulness that will experience expansion as a result.

Dr. Rachel Dew,
DNM, PhD

Have a plan! Would anybody in this world go and try to build a house without drawing out a detailed game plan to do so, probably not. I do not know how to build a house, but I probably could learn if I collected some information, did my research, wrote down the steps and tried to practice those alongside of the help of any experts necessary. The same is true with mindfulness.

Help your clients come up with a game plan listing the things they are going to be working on intentionally. Help your clients define what, 'This is my practice of mindfulness in action towards others, out in my community, towards myself, towards my family and loves ones, towards those I work with' looks like. Coming up with a plan and becoming intentional about how they are going to bring their mindfulness practice out into the world helps mindfulness land tangibly.

Dr. Rachel Dew,
DNM, PhD

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According to South Carolina University there are 7 pillars of mindfulness:

- Non-judging. Be an impartial witness to your own experience. Become aware of the constant stream of judging and reacting to inner and outer experience
- Patience. A form of wisdom, patience demonstrates that we accept the fact that things sometimes unfold in their own time. Allow for this
- Beginner's Mind. Remaining open and curious allows us to be receptive to new possibilities and prevents us from getting stuck in the rut of our own expertise
- Trust. Develop a basic trust with yourself and your feelings. Know it's OK to make mistakes
- Non-Striving. The goal is to be with yourself right here, right now. Pay attention to what is unfolding without trying to change anything
- Acceptance. See things as they are. This sets the stage for acting appropriately in your life no matter what is happening
- Letting Go. When we pay attention to our inner experience, we discover there are certain thoughts, emotions, and situations the mind wants to hold onto. Let your experience be what it is right now

https://www.sc.edu/about/offices_and_divisions/housing/documents/resiliencyproject/7keyattitudesofmindfulness.pdf

Dr. Rachel Dew,
DNM, PhD

The Mayo Clinic shared that 'There are many simple ways to practice mindfulness. Some examples include:

- Pay attention. It's hard to slow down and notice things in a busy world. Try to take the time to experience your environment with all of your senses — touch, sound, sight, smell and taste. For example, when you eat a favorite food, take the time to smell, taste and truly enjoy it.
- Live in the moment. Try to intentionally bring an open, accepting, and discerning attention to everything you do. Find joy in simple pleasures.
- Accept yourself. Treat yourself the way you would treat a good friend.'

Typical mindfulness practices include many of the techniques you are learning within this curriculum, all of which you can teach your clients so that they can begin to create a mindfulness practice that works best for them.

Dr. Rachel Dew,
DNM, PhD

Additional mindfulness practices that your clients can explore are:

- Journaling
- Intentionality (setting daily intentions)
- Practicing gratitude
- Retraining the brains neuropathways

According to PsychCentral, 'Your brain can change! It has the ability to rewire itself, making new connections between neurons and remapping the information you've gathered so far. This is why, with intention and repetition, neuroplasticity exercises could become a great tool for anxiety relief. Neuroplasticity is the brain's ability to create new neural pathways. In other words, it can rewire itself and adapt to change. With enough repetition, your brain creates a "default" setting around certain triggers. For example, if you experience a panic attack on a plane, your mind will be primed to repeat that reaction the next time you plan to travel by air.

Dr. Rachel Dew,
DNM, PhD

This is because your amygdala, the "fire alarm" of your brain, has been conditioned to induce the fight-or-flight response after experiencing a specific stimulus (or something that reminds you of it). This happens even at times when it's not necessarily warranted. This hypervigilance is the "old" neural pathway in action. With neuroplasticity exercises, you can create a buffer between the stimulus and your response so that your anxiety isn't as easily induced — a "new" neural pathway, in other words.'

https://psychcentral.com/anxiety/how-to-train-your-brain-to-alleviate-anxiety

Dr. Rachel Dew,
DNM, PhD

The neuroplasticity exercise that we use in integrative somatic work is called the Finding the Beauty Exercise. Let's dive in...

Finding the Beauty Exercise

The Finding the Beauty Exercise helps clients to shift their thinking, as well as to really discover more of those beautiful things or positive things that are in their life and around that they may not otherwise notice or value. This is an exercise that is sort of like working out. When you do it just one time, just like if you go to the gym just one time, it may not be hugely beneficial. However, if you do it on a regular basis, just like going to the gym consistently, you will see results. So, when you're recommending to your clients that they do the Finding the Beauty Exercise, recommend that they incorporate the exercise into their weekly activities, starting with 2-3 times per week. We have provided an exercise handout for the Finding the Beauty exercise that you can share with your clients.

Dr. Rachel Dew,
DNM, PhD

When you're coaching your clients to do the Finding the Beauty exercise, simply have them follow these questions and fill in the blanks.

Step 1: Finding the Beauty in others.

Simply fill in the blanks.

Today I noticed ____. Here you will put anything positive that you noticed about another person. This can be someone you know, someone you don't know, someone you just saw in passing. So, after you filled in this blank, **"Today I noticed _____ about ____"** (the person you noticed), **"and I thought _____"** (you will write down your positive thought that you had), **"and I shared it with _____** (person) **and I shared the following words _____."**

Dr. Rachel Dew,
DNM, PhD

So in filling in those blanks, how this exercise would look is, for example, “Today I noticed a woman in line at the grocery store who had beautiful eyes, and I thought, ‘wow, she has really pretty eyes,’ and I shared with the woman the following words: ‘you have beautiful eyes.’”

So, to simplify this a little bit, the whole exercise is simply about noticing beautiful things around you in other people. Consciously connecting with the thought, recognizing and paying attention to it, and then sharing that thought with the person who it’s about, or sharing it with someone else.

Dr. Rachel Dew,
DNM, PhD

Step 2: Finding the Beauty in Self.

This is the same exact process. The only difference is you're noticing something about yourself that's beautiful. You're noticing something positive within yourself, some form of beauty. That can be a physical beauty, an emotional beauty, anything positive, and you will fill in the blanks the same as you did for the Finding the Beauty in Others. Here's an example of what that exercise could look like. "Today I noticed compassion about myself, and I thought, 'wow, I really have empathy for others,' and I shared with my journal the following words: 'I feel good about myself today because I'm an empathetic person.'"

Dr. Rachel Dew,
DNM, PhD

Step 3: Finding the Beauty in the World.

Again, same process of filling in the blanks. Noticing something beautiful in the world can be anything in your surroundings. It can be something philosophical. Anything that you notice. An example of how this part of the exercise could looks is: “Today I noticed that when there’s a large-scale tragedy, people tend to reach out and really support one another and I thought, ‘people really do care about one another,’ and I shared with my friend Jessica the following words: ‘People have the capacity to be really kind.’”

Dr. Rachel Dew,
DNM, PhD

Step 4: Finding the Beauty in the Challenge.

This is thinking about the specific things that are challenges in your life and finding the beauty in those challenges, again filling in the blanks. Here's an example of how that could look. "Today I noticed that my budgeting skills are getting better in the midst of this credit card debt. I thought 'wow, I'm really learning how to set budget and follow it' and I shared with my sister the following words, 'I think I'm actually getting better at my finances.'"

Dr. Rachel Dew,
DNM, PhD

Step 5: Finding the Beauty in the Lesson or in the Learning.

First, we think about the three other Finding the Beauty steps, and we think about what we learned or discovered through that process. What was the learning? And we fill in the blanks. Here's an example of what that exercise could look like. "From these things today, I discovered that there are a lot more positive things around me that I wasn't noticing before. And the lesson or learning will make my life more beautiful in the following ways. 1. Help me enjoy my life more. 2. Help me see the good in others. 3. Help me see the good or progress I make within myself."

So, again, the Finding the Beauty Exercise is a wonderful thing to practice on an ongoing basis to change attitudes, perspectives and beliefs about self, life, and the world, all of which decrease stress and help a person to become more balanced.

Dr. Rachel Dew,
DNM, PhD

- *Hug method*

On TruHugs, Veronica a mental health professional who is pursuing a doctorate in Clinical Psychology wrote an article of the efficacy of hug therapy and noted that, 'Occupational therapists have implemented hug therapy as a way to alleviate symptoms of mental health ailments through various methods such as physical touch (hugs), or mat sandwiches (the act of having a person being squeezed in between two mats), a weighted blanket, or a hug machine. Hug therapy is a sought-after technique by therapists because it's a noninvasive intervention, easy to self-apply, there are no known harsh side effects and it generally feels good, so people are more motivated to utilize the intervention on their own'.

https://truhugs.com/research-science/weighted-blanket-benefits-anxiety-weighted-blanket/

Dr. Rachel Dew,
DNM, PhD

‘Temple Grandin first discovered deep pressure therapy when searching for something to ease the anxiety of children on the autistic spectrum. She wanted to provide something for these patients that didn’t feel confining or restricting, so she came up with a “hug machine” that applied gentle pressure to the body. When she did this, she noticed a release of oxytocin in her patients.’

https://casper.com/blog/what-is-weighted-blanket/

The Hug method can be applied in a hands-on technique by an integrative somatic practitioner or taught as a self-regulating hug technique.

Dr. Rachel Dew,
DNM, PhD

The self-regulating hug technique
This technique is so simple most people are able to do this technique with ease. Simply cross the arms over the chest placing opposite hand on opposite arm (just below the shoulder) and gently squeeze and hold for 1-2 minutes while taking deep breaths.

The Hands-on Hug Method
The practitioner will first follow all boundaries, guidelines and informed consent seeking permission before applying a hands-on hug to the client.

Next, the practitioner will ask the client if they prefer light, medium or more strong pressure in their hug. Always begin with the amount of pressure the client dictates and ask for feedback along the way… 'is this enough or too much?'.

Dr. Rachel Dew,
DNM, PhD

Next, ask the client if they prefer to be hugged from the side or the back. We do NOT hug straight on as this presses the bodies together in a way that does not provide boundaries or safety for the client.

If the client prefers a side hug, the practitioner will stand to their side and wrap one arm around the front of the client's torse and the other around their back. If it is accessible, interlace your fingers and if not, place the hands on the client where they reach to. Then gently squeeze and hold for 1-2 minutes while having your client take deep breaths.

If the client prefers to be hugged from behind, the practitioner will stand behind the client and wrap their arms around the front of the client's torse. If it is accessible, interlace your fingers and if not, place the hands on the client where they reach to (avoiding the genitals and for women, the breasts). Then gently squeeze and hold for 1-2 minutes while having your client take deep breaths.

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- *Body posture/positions*

Almost all of us have experienced slight neck or back discomfort or tightness after sitting too long, looking down at our phones or standing for long periods of time with poor posture such as leaning more on one leg. However posture and alignment also have been linked to emotional and other somatic symptoms.

'Postural change has been linked to depression and other health challenges. Maintaining an unnatural, stooped posture can often create aches and pains that exacerbate depression.' https://spinecarechiropractor.com/2020/05/27/the-surprising-link-between-posture-and-depression/

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‘In a clinical study Sixty-one community participants who screened positive for mild to moderate depression were recruited into a study purportedly on the effects of physiotherapy tape on cognitive function. They were randomized to sit with usual posture or upright posture and physiotherapy tape was applied. Participants completed the Trier Social Stress Test speech task. Changes in affect and fatigue were assessed. The words spoken by the participants during their speeches were analyzed.

Results: At baseline, all participants had significantly more slumped posture than normative data. The postural manipulation significantly improved posture and increased high arousal positive affect and fatigue compared to usual posture. The upright group spoke significantly more words than the usual posture group, used fewer first person singular personal pronouns, but more sadness words. Upright shoulder angle was associated with lower negative affect and lower anxiety across both groups.’

https://pubmed.ncbi.nlm.nih.gov/27494342/

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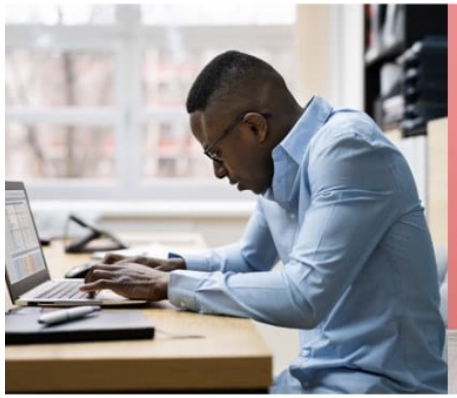
Help your clients to begin to intentionally practice proper posture through seated and standing alignment. Below are examples of do and don't for each –



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Steps to proper aligned posture –

When standing

The Mayo Clinic recommends the following steps for good standing posture:

- When standing, keep these tips in mind:
- Stand straight and tall with your shoulders back.
- Keep your head level and in line with your body.
- Pull in your abdomen.
- Keep your feet shoulder-width apart.
- Don't lock your knees.
- Bear your weight primarily on the balls of your feet.
- Let your hands hang naturally at your sides.
- If you have to stand for long periods, shift your weight from your toes to your heels or from one foot to the other.

https://www.mayoclinic.org/healthy-lifestyle/adult-health/multimedia/back-pain/sls-20076817?s=3

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When seated

The Cleveland Clinic recommends the following steps for proper seated posture:

Correct sitting position

- Sit up with your back straight and your shoulders back. Your buttocks should touch the back of your chair.
- All 3 normal back curves should be present while sitting. You can use a small, rolled-up towel or a lumbar roll to help maintain the normal curves in your back.
- Sit at the end of your chair and slouch completely.
- Draw yourself up and accentuate the curve of your back as far as possible. Hold for a few seconds.
- Release the position slightly (about 10 degrees). This is a good sitting posture.
- Distribute your body weight evenly on both hips.
- Bend your knees at a right angle. Keep your knees even with or slightly higher than your hips. (Use a footrest or stool if necessary.) Do not cross your legs.
- Keep your feet flat on the floor.

https://my.clevelandclinic.org/health/articles/4485-back-health-and-posture

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Somatic standing exercise

The somatic standing exercise is designed to help your clients connect with their current resting posture state, feel how it feels and bring awareness to how it feels in the body to adjust it. This exercise can be taught to your clients to help them begin to shift their posture to one that is better aligned and more effectively supports their nervous system.

Somatic standing exercise script:

Stand in a position that feels natural. Close your eyes and bring your awareness to your body. Begin to notice how your weight naturally leans. Is it centered, forward or leaning backwards? Notice how your head and neck are naturally being held… is your head titled down and forward, straight or does your chin feel elevated as if your head is bending backwards? Next, bring your awareness to your lower back and pelvis. Do you feel like you are rounding forward or arching back? Finally, bring your awareness to your shoulders, are the rolled back or rounded forward or do they feel square over your body? Whatever you notice, do not try to correct it, just pay attention to how that position feels in your body.

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Now, open your eyes and begin to make adjustments and notice how each one feels before moving to the next one. Let's start with how your weight naturally leans, begin shifting your weight so that it feels centered and equally distributed on both legs.

Next, notice how your head and neck are naturally being held, begin to make adjustments so that your neck is straight, and your chin is parallel to the ground.

Now bring your awareness to your lower back and pelvis… begin making adjustments my drawing in your belly (activating your core) and look down at your hands. Tilt your pelvis (tuck your tailbone under) until you can see both your index and second fingers of both hands. This is a neutral position for the pelvis when standing.

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Next, bring your awareness to your shoulders, roll them up and back and allow them to relax. Try to keep them back and relaxed.

Finally, imagine a string attached to the top of your head pulling you upwards. The idea is to keep your body in perfect alignment, maintaining the spine's natural curvature, with your neck straight and shoulders parallel with the hips and your shoulders back and relaxed. Spend 15 seconds here feeling the connection to this posture and how it feels in your body.

- **Yoga and Somatic Movement**

When we bring our awareness to our breath and our body with mindful movement the results are a somatic practice.

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- Yoga

‘The meaning of yoga is connection of mind, body, and spirit. If you have a bad telecommunication system, your body gets sick. Yoga helps fix that.’ — Bikram Choudhury

‘The beginnings of Yoga were developed by the Indus-Sarasvati civilization in Northern India over 5,000 years ago. The word yoga was first mentioned in the oldest sacred texts, the Rig Veda. The Vedas were a collection of texts containing songs, mantras and rituals to be used by Brahmans, the Vedic priests’. While ‘the development of yoga can be traced back to over 5,000 years ago, but some researchers think that yoga may be up to 10,000 years old old. Yoga’s long rich history can be divided into four main periods of innovation, practice and development’.

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‘In the late 1800s and early 1900s, yoga masters began to travel to the West, attracting attention and followers. This began at the 1893 Parliament of Religions in Chicago, when Swami Vivekananda wowed the attendees with his lectures on yoga and the universality of the world’s religions. In the 1920s and 30s, Hatha Yoga was strongly promoted in India with the work of T. Krishnamacharya, Swami Sivananda and other yogis practicing Hatha Yoga. Krishnamacharya opened the first Hatha Yoga school in Mysore in 1924 and in 1936 Sivananda founded the Divine Life Society on the banks of the holy Ganges River. Krishnamacharya produced three students that would continue his legacy and increase the popularity of Hatha Yoga: B.K.S. Iyengar, T.K.V. Desikachar and Pattabhi Jois.’

https://www.yogabasics.com/learn/history-of-yoga/

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Swami Vivekananda brought yoga to the United States in 1893 but rejected the practice of asanas. Asanas are what we think of when we think of modern yoga. 'An asana is a body posture, originally and still a general term for a sitting meditation pose, and later extended in hatha yoga and modern yoga as exercise, to any type of position, adding reclining, standing, inverted, twisting, and balancing poses.'
https://en.wikipedia.org/wiki/Asana

Yoga began to grow in popularity slowly with the establishment of yoga teacher training schools in the 1950's and by the 1960's gained momentum in the US during the hippie movement. Today, there are many different forms of yoga, new poses and integrated practices that include other elements or fitness and or mindfulness. Modern yoga poses and yoga practice not only reduce stress, increase mind-body connection, help a person ground, and be present/connected to their body but also help build bone density, strengthen the body and joints and reduce risk of injury as we age. Yoga is not a religion; it is a mindfulness movement practice.

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‘Yoga is a somatic practice, but often it is offered and practiced in a way that doesn't lead to embodiment. Rather than feeling and experiencing ourselves, someone is telling us how to move and then we “do” the movement without actually feeling.’

https://www.yogaanytime.com/blog/asana/what-is-the-somatic-approach-to-yoga#:~:text=Yoga%20is%20a%20somatic%20practice,movement%20without%20actually%20feeling%20it.

‘A somatic yoga practice produces wonder, so we become explorers in our own bodies. We enter into a conversation with ourselves and with the world. We learn about ourselves and our environment. It is a deeply transformative and engaged practice.’

https://www.yogaanytime.com/blog/asana/what-is-the-somatic-approach-to-yoga#:~:text=Yoga%20is%20a%20somatic%20practice,movement%20without%20actually%20feeling%20it

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Within this curriculum you will learn some basic somatic yoga within the following categories:

- Yoga
- Therapeutic yoga
- Intuitive yoga
- 5-minute stress reduction practice

Within all of these, the focus should be on connecting breath to movement while practicing alignment, being present to the body, listening to feedback and allowing the body to release.

Yoga –

'Any pose that brings comfort and steadiness is an asana.' – Satchidananda

The core of asana practice is working with the spine.

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The poses that we will cover are:

- Cat Cow
- Seated butterfly
- Pigeon pose
- Childs pose
- Reclining twist
- Forward bend – standing on hands
- Standing Arm Reach (extended mountain pose)
- Standing forward fold shoulder and chest opener

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Cat Cow

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Seated Butterfly

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Pigeon pose

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Child's pose

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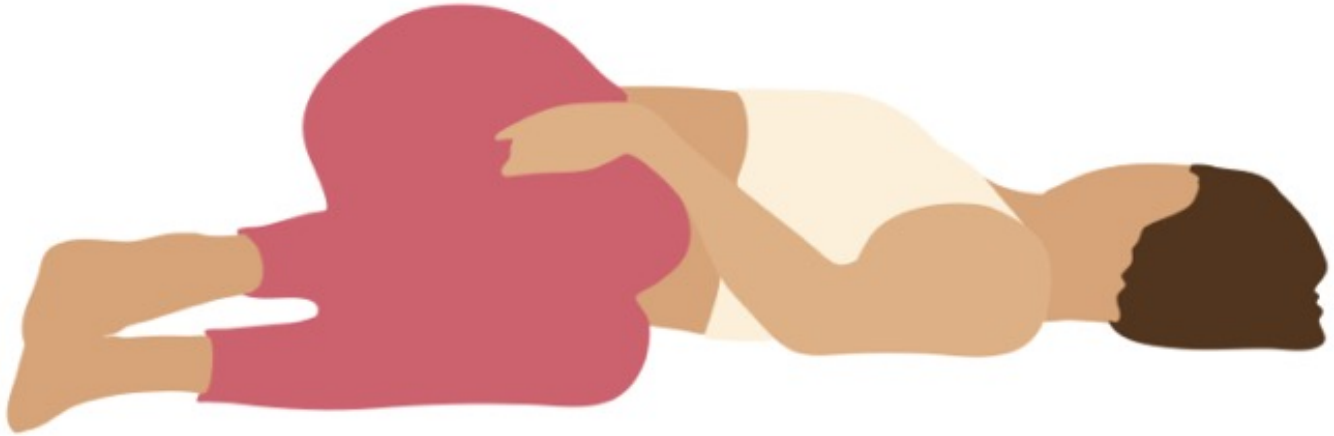
Reclining twist



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Pigeon pose

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Forward bend – standing on hands

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Standing Arm Reach (extended mountain pose)

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Standing forward fold shoulder and chest opener

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Therapeutic Yoga –

Therapeutic yoga is a synthesis of healing modalities – restorative yoga, gentle yoga, breathwork, guided meditation and hands-on healing – that creates an experience of deep relaxation where natural healing can take place.' – Cheri Clampett

The poses that we will cover are:

- Heart opener
- Supported Savasana
- Seated spine twist
- Supported bridge
- Reclined butterfly spine opener
- Feet up wall (Waterfall)
- Calm eyes
- Supported child's pose
- Happy baby – rocking happy baby
- Windshield wiper
- Side Body Opener
- Thread the needle

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Heart opener

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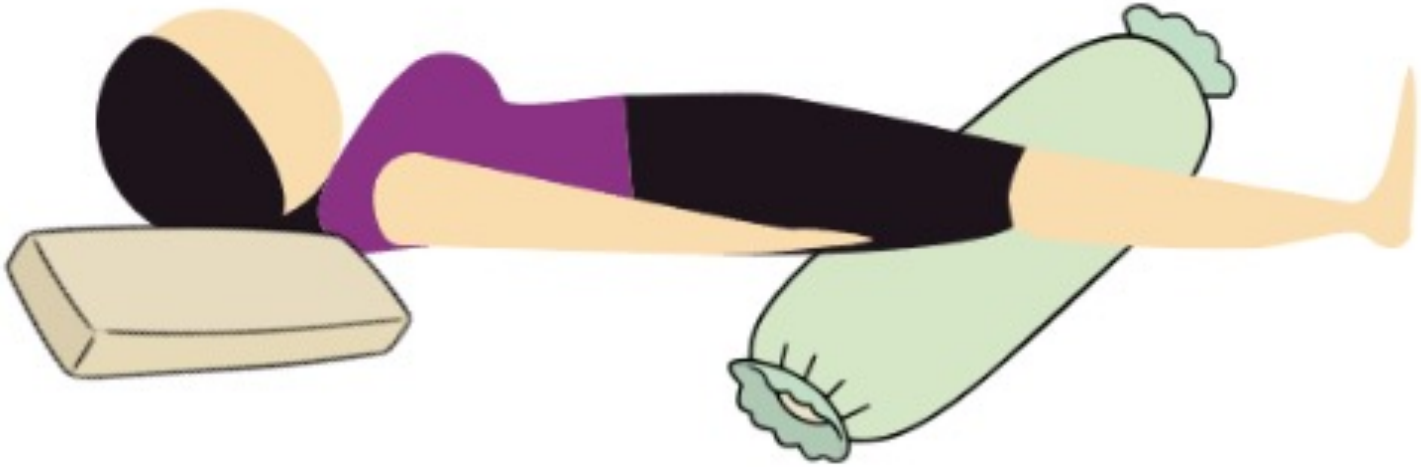
Supported Savasana



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Seated spine twist

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Supported bridge

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Reclined butterfly spine opener

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Feet up Wall

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Calm eyes

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Supported child's pose

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Happy baby – rocking Happy baby

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Windshield wiper

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Side body opener

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Thread the needle

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Intuitive Yoga –

Intuitive yoga is a somatic practice that leverages your body's unconscious guidance or intuition versus following a teacher's instructions or a specific order of poses/asanas. The practice is simple, and a person does not need to know yoga or any poses or postures at all to benefit from the transformative practice of intuitive yoga.

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Here's how to practice -

Step on the mat
Don't plan anything out – just step on the mat, bring your awareness to your breath and body. Listen to your body and see if you feel like standing, sitting or stretching.
Check In & Set Your Intention
Notice how do you feel in this moment. Achy, tired, happy, sad, energetic…avoid trying to understand why you are feeling these things, just observe it and go with it. Set an intention for your practice. Maybe that is to relax, connect with your body or something else.
Start moving
As you continue to listen to your body, follow its guidance… move your body into any position that is calling to you, even if it doesn't make any sense at all. Move slowly, quickly, forwards, backwards, up, or down or side to side. Move into whatever positions your body guides you to! Again, the positions do not need to be traditional yoga poses, trust that your body knows what it needs, listen, and follow. Practice this until you feel a sense of completion. An intuitive yoga practice can be 5-minutes or even a few hours.

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The 5-minute Yoga Stress Reduction Practice

This quick 5-minute practice is one that you can either guide your client's through using the script below during a session or you can provide them with the handout of this practice so that they can practice it on their own, or both!

The 5-minute practice is a wonderful way to help your client's ground and come into their body at the start of a session. It is also a wonderful daily practice that they can incorporate into their personal somatic practices.

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Script:

We're going to do a very brief practice of just de-stressing, letting go of the day and so we're just going to bring ourselves into our center. You can either do this seated in a chair or on the floor on a yoga mat or towel.

Go ahead and sit on the seat bones cross-legged on the ground or in your chair, and instead of collapsing down like we do at the car or the computer all day, we're really going to inhale that chest up, which draws in the core, supports the spine, and press off of your seat bone.

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You should feel your bottom pressing into the mat or chair and just keep stretching up as if something is pulling a string up through the top of your head. Inhale up, allow the eyes to drift shut and see if you can bring your head to stack directly over the shoulders or the clavicle instead of back or forward. Really just bringing it center. Take a few deep relaxed breaths here, inhaling through the nose, drawing the breath deep down into the chest, into the belly, and track that breath or follow it back up and out as you exhale through the nose as well. Let's do a few more cycles of breath.

Just notice where your mind is going. Notice the flavor or color of your thoughts. One more deep inhale here through the nose and then open the mouth. Release the air in a haaaaaaaa sound. Letting go of the tension of the day. One more deep inhale through the nose. Really fill that chest, fill the belly. Exhale. Open mouth. Haaaaaaaaa. Beautiful.

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Keep raising from the chest drawing the torso up nice and tall. Allow the eyes to flutter open. Deep inhale, exhale, bringing the chin to the chest, allowing gravity to take hold and to gently open up the back of your neck and shoulders. Place your hands on your knees. Remember, don't collapse. Keep raising from the chest and keep the spine straight. And just release here. Letting go of any expectation you have for yourself. Just allowing, being present in the moment and releasing is your practice. If you notice any negative thoughts or feelings or just tension coming up, really exhale it out, release it with that haaaaaaaaa sound. See if you can release your chin, your chest, just a little bit more. Notice how that feels different in the body.

On your next exhale, roll the head up gently. Bringing it back center and inhale, then draw that chest up again nice and tall. Next, we're going to release the right arm down. You can plant your hand on the floor or if you are in a chair on the arm of the chair, or you can just have your fingertips supporting you, but you don't want to be leaning or collapsing. So keep that chest inhaled up and just drop the hand to support or act as a lever pressing off the ground or chair.

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Now, if your arms are shorter you might need to come up on your fingertips in order to keep your shoulders up and square. On an inhale, raising the left arm up. Exhale, release it up and over the body to the right and just letting the weight of the arm gently release or draw the head down into the left. You don't want to be pulling or going fast beyond the normal release here of gravity. Just let it just fall open. You should feel a stretching or an opening all in your neck, into your shoulder and the entire side body. Just breathe into it. When I say breathing into it, I mean inhale your breath, track the inhale into the chest, track it back out, and see if you can actually feel an expansion in the whole side body region. As you inhale, bringing the breath into it, oxygenating, then exhale, releasing tension.

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And releasing your hand back up and over and down, and just gently guiding head up and center. Take a moment to straighten and extend the torso long and tall. Then, releasing that left arm down and take a moment to center yourself again. And again, not leaning or collapsing, just inhaling, keeping that spine nice and straight. Core is in and supporting the spine. Left hand, come on fingertips or palm. Inhale the right arm up. Exhale, release the right arm up and across to the left, up and across the head, and just allow the weight of that right arm to open up that neck area gently does, your head just comes gently down to the right. Again, just letting it open on its own, not forcing it, just allowing it to release.

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Take a few more breaths here. Again, tracking the breath, really breathing into the side body. So breathe in the air, feel it fill your chest and expand into your shoulder into the neck. Exhale, up and out through the nose. A few more breaths. Not pulling or straining, just letting the weight of this right arm guide and open. Now, letting the right-hand glide back up and across and down, bringing the head back up and center, releasing that right arm down.

Gently move up and around coming to hands and knees, or if you are seated in a chair bringing the hands to the knees. If you are on your hands and knees, the knees should be hips distance apart and the palms should be planted on the ground directly under each shoulder and the spine should be flat. You don't want your arms to be wide out at the edge of the mat. You want them stacked so the wrist is stacked directly underneath of the shoulder. Stacking the bones is really important so that we're building strength and balance in the joints.

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If this hurts your knees, feel free to roll your mat up and under so that you're giving your knees a little bit more cushioning. But make sure if you're doing that, that you're giving yourself enough space with the cushioning so that your knees can be a hips distance apart, not wider. You can also roll up a towel or a blanket and lay that across to give yourself even more support. Take care of yourself, listen to your body. Remember that the spine is not collapsing down or arching, it is nice and flat. You're pressing out from the palms of your hands. Spine is nice and flat. Toes or laces down.

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You're going to inhale an exhale, pressing back, pressing the hips back into a child's pose, bringing your butt to sit back on the heels and extending the arms froward and resting the forehead on the ground. Or if you are in a chair, gently forward fold. Take a deep inhale and exhale again through the mouth… haaaaaa. Take a few breaths to just melt into your pose staying there. Listen to your body. Make any adjustments you need to feel more comfortable. If you are on the floor in child's pose it might feel better if you bring the knees wider and angle the toes towards each other. It might feel better if you are stretching further forward and pressing the hips back more. Or it might feel better with your arms bent and your hands closer to your shoulders. Just taking a few moments here, just breathe. Resting in your child's pose, this is honoring balance and releasing tension… just be with the breath for 4-6 more full breath cycles. Slowly and gently come back up to a seated position.

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Somatic Movement

- Evidence based information of exercises and somatic benefits

The Mayo Clinic reports that, 'Regular exercise can increase self-confidence, improve your mood, help you relax, and lower symptoms of mild depression and anxiety. Exercise can also improve your sleep, which is often disrupted by stress, depression and anxiety'.
https://www.mayoclinic.org/healthy-lifestyle/stress-management/in-depth/exercise-and-stress/art-20044469

'Each movement reminds us that every moment invites a new opportunity for change.' – Tara Stiles

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All forms of exercise can be somatically beneficial and assist in reducing stress. However, more intense forms of exercise also add stress to the body. Rigorous exercise is important to build strength and increase fitness levels, however it should always be balanced with somatic and restorative forms of exercise as well. A truly balanced fitness and movement routine will include strength training, cardiovascular exercise, stretching and somatic and restorative forms of exercise.

Somatic movement can range from dance to yoga to walking to all forms of exercise. In order for movement to be considered 'somatic', the Somatic Movement Center defines it as, '
A somatic movement, generally speaking, is one which is performed consciously with the intention of focusing on the internal experience of the movement rather than the external appearance or result of the movement'.

https://somaticmovementcenter.com/somatic-movement-what-is-somatic-movement/

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Within this section you will learn the following key information on somatic movement and exercise -

- Hips, heart, throat, back (tendency to hold, store)
- Bilateral movement
- Shaking
- Hip rocking (belly)
- Movement to breath
- Somatic dance

Hips, heart, throat, back and shoulders (tendency to hold, store)

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With any and all somatic movement it is important to focus on the whole body and the unique symptoms and experiences the individual client experiences while also drawing attention, movement techniques and resources to the most common areas of stored negative emotion, tension, and trauma. There areas are:

- Hips
- Heart/chest area
- Throat
- Back (lower, mid, and upper)
- Shoulders

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Bilateral movement

‘Bilateral means "both sides." Bilateral coordination is using both sides of the body together in an activity. Many daily self-care and play activities require bilateral coordination skills.’

https://www.childrensmn.org/educationmaterials/childrensmn/article/15925/bilateral-coordination/

‘A bilateral exercise movement is when both limbs are used in unison to contract the muscles, which creates force, and subsequently moves a given load.’

https://journals.lww.com/acsm-healthfitness/fulltext/2018/05000/unilateral_and_bilateral_exercise_movements_.6.aspx

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‘Bilateral exercises are movements that requires more than one limb to produce force at the same time. For example, the barbell bench press and back squat are perfect examples of a bilateral exercise. While unilateral exercises are movements that relies on one limb to produce force.’
http://pfc.my/blog/unilateral-vs-bilateral-exercise

Walking, swimming, and dancing are wonderful examples of bilateral movement. ‘Walking causes bilateral stimulation. Walking is a repetitive, simple movement of your feet, shuffling from left to right, and bilateral stimulation occurs when you cross your midline in this fashion.’
http://talk.yoga/2015/10/the-power-of-a-walk/

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In a white paper The Therapeutic Effect of Bilateral Alternating Stimulation Tactile Form Technology on the Stress Response' by Amy Serin, Nathan S. Hageman and Emily Kade, they found that 'The application of bilateral alternating stimulation in tactile (BLAST) form technology, a non-invasive, somatosensory-based method, has been shown to modulate the electrical activity of brain networks that mediate the stress response, resulting in a stress-reducing effect in individuals with high reported levels of anxiety, such as post-traumatic stress disorder (PTSD)'.

https://openaccesspub.org/jbbs/article/698

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Shaking Therapy Technique

Shaking is a natural response the body uses to restore itself after it has experienced a fright or shock. You can use this body response in a conscious way to restore equilibrium and awareness. The shaking or vibrating helps to release muscular tension, burn excess adrenaline, and calm the nervous system to its neutral state, thereby managing stress levels in the body. Crying, shaking, and shivering, are considered to be a discharge of the energy trapped in your body.

(SHARE SHOOTING STORY)

This exercise helps connect the body with its inherent self-restoring capacity. This tool teaches you to safely release any tension or anxious feelings within the body. The goal is to interrupt any mental chatter and re-focus on the body. The motion “calls” body awareness back int to the body. This would be a good practice when the client reports feeling “upset,” “shaking inside,” or ungrounded. You might feel vicariously triggered or ungrounded yourself by witnessing or facilitating the client’s progress. Use this exercise to re-establish your balance. The goal is to gently allow the shaking while at the same time feeling the connection to the ground.

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Instructions:

The shaking therapy technique can be performed seated or standing. Focus your attention on specific parts of the body, simply shaking it out one area at a time.

This practice can be done for 1-10 minutes, whatever feels most helpful to the client. The client can also be taught this technique to tuck into their back pocket if they experience a traumatic event in the future.

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Movement to breath

A wonderful and simple somatic movement practice is intuitively moving the body with the breath. There is one movement on the inhale and one movement on the exhale. Whenever there is force or a stronger movement this will be done on the exhale… inhale extend arms up, exhale press the arms down to the sides. When there is a release, or extension an inhale is used.

Example: A person might inhale and twist the head from side to side, exhale and stand, inhale the arms up above their head, exhale press the arms down to the sides, inhale look up, exhale forward fold.

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Each individual movement is not that important, what is important is to do each movement WITH the breath on an inhale or exhale. I used to be a competitive bodybuilder and still lift weights regularly. I integrated somatic breath into how I lift weights. This increased my mind-body connection and awareness which helped me to build a strong body, decrease injuries and know where my body's limits were. This somatic exercise of movement to breath can be done on its own or integrated into any fitness routine.

Somatic dance

Not only is dancing excellent exercise for the body, but it also has many mental health benefits. 'Not only does dance create a boost in mood-boosting chemicals like endorphins and serotonin, but it helps create a sense of community during times when people feel otherwise isolated. Cognitive development plays a role in the emotional healing elements of dance as well.'

https://mountainkidslouisville.com/blog/empathy-connection-confidence-3-ways-dance-aids-emotional-development/

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‘The physical movements of dance have been shown to reduce levels of stress, anxiety and depression

https://www.elitedancestudio.net/blogs/best-stressed-3-stress-relief-tips-dance-competitions/.

Much like aerobic exercise, dance provides relief from stress and tension. Physical exercise elevates dopamine and endorphins, two neurotransmitters responsible for feelings of pleasure and happiness. Dancing also promotes the experience of “flow”, which is an almost meditative state that allows the dancer to focus solely on the movements, music, and rhythms instead of worries and stress. This experience of focus and flow also contributes to learning how to be more aware and mindful of one’s mental state.’

https://www.elitedancestudio.net/blogs/how-dancing-benefits-mental-health/

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This focus and flow, when cultivated becomes somatic dance. Rooted Counseling defines somatic dance as 'Somatic Dance Movement is for anyone who can move in basic ways (sit, stand, walk, lay on the floor) who is wanting to not only reconnect with their bodies, but also to develop more trust and confidence in their whole selves. It is about the felt experience of the mover – the focus is what you feel, not what you look like! Or how well you can dance. Through Somatic Dance Movement you will learn how to get in touch with your internal self and cultivate coping skills to intervene when intense emotions, stressors, or trauma surface. Somatic Movement helps you creatively engage with emotional, physical and cognitive processes through dance and movement'.

https://rootedcounselingmi.com/blog/2019/8/26/4-things-you-need-to-know-about-somatic-dance-movement

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‘In dance, the term (somatic dance) refers to techniques based on the dancer's internal sensation, in contrast with "performative techniques", such as ballet or modern dance, which emphasize the external observation of movement by an audience. Somatic techniques may be used in bodywork, psychotherapy, dance, or spiritual practices.’

https://www.impulstanz.com/media/download/Informations_SMTT_en.pdf

Just a few of the many additional pioneers and contributors to the development of the field of somatic dance are:

- Elaine Summers developed ‘Kinetic Awareness’
- Bonnie Bainbridge Cohen, occupational therapist, Certified Laban Movement Analyst and dancer, founded the system of ‘Body-Mind Centering®, (BMC®)
- Joan Skinner founded ‘Skinner Releasing Technique’

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Somatic dance therapy has been in clinical practice for at least 50 years but has become more popular in the last 20 years. 'While many of the individual somatic movement disciplines (most notably the ones that have been in existence for at least fifty years) have their own standards and scope of practice, one professional association, 'The International Somatic Movement Education and Therapy Association'
(ISMETA), worked to shape the commonalties of somatic movement disciplines.'

http://wellnesscke.net/downloadables/AbriefhistoryofSomaticanddance.pdf

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‘Dance educators and choreographers may have stumbled upon these types of interventions in the process of teaching movement. Martha Myers (Eddy interview 2003b) was seminal in cross-fertilizing somatics within ‘the dance world’ by sponsoring body therapy workshops at the ‘American Dance Festival’ once it was at Duke University. She also pioneered the advent of ‘the science and somatics of dance’ by inviting doctors and researchers from Duke University to join dancers in exploring movement on the floor to learn about their bodies. Her seminal work continues to fuel the liveliness of somatic education within the dance science commu- nity (e.g., at International Dance Science and Medicine Association con- ferences) as well as in the professional dance community (American Dance Festival Archives 1980–1996). ‘

http://wellnesscke.net/downloadables/AbriefhistoryofSomaticanddance.pdf

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How to use somatic dance in your practice -

Unless you are also trained in dance instruction, the integration of somatic dance into your private practice or even group class settings will be free form and intuitive based. When you lead somatic dance with your clients you will approach this similarly to how one would lead a guided meditation, acting as a tour-guide and allowing each client to have their own unique expression and experience. You might start out focusing on one part of the body, exploring all its potential in free-movement, and then moving onto to another part of the body. A good somatic dance practice will guide attention of the client or clients to their whole bodies, one section or part at a time.

Below you will find a sample script that you can use in your practice, it is very similar to intuitive yoga, with more of a focus on moving to music, breath and in slow sweeping motions. This script will also be available in the handouts section –

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Somatic Dance Session Script

Begin by putting on peaceful music and start in a still standing position. We will be focusing on moving to beat of the music, moving with the breath and in slow sweeping motions.

Check In & Set Your Intention
Don't plan anything out – just bring your awareness to your breath and body. Notice how do you feel in this moment. Achy, tired, happy, sad, energetic…avoid trying to understand why you are feeling these things, just observe it and go with it. Set an intention for your practice. Maybe that is to relax, connect with your body or something else.
Start Moving

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Listen to your body and see if you feel like beginning to move. Start by slowly swaying the body to the rhythm of the music. As you continue to listen to your body, follow its guidance… begin moving to beat of the music, moving with the breath and in slow sweeping motions, trust that your body knows what it needs, listen, and follow.

Next, bring your awareness to your arms… allow them to move to beat of the music, moving with the breath and in slow sweeping motions.

Next, bring your awareness to your torso… allow it to move to beat of the music, moving with the breath and in slow sweeping motions.

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Next, bring your awareness to your head… allow it to move to beat of the music, moving with the breath and in slow sweeping motions.

Next, bring your awareness to your legs… allow them to move to beat of the music, moving with the breath and in slow sweeping motions.

Now bring your whole body into movement, allow it to move to beat of the music, moving with the breath and in slow sweeping motions.

* Your somatic dance practice can be 5-minutes or even a few hours.

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- **Art, chanting, bilateral music, sound & frequency, journaling**

In this section you will learn additional somatic tools and techniques that begin to promote connection through written, verbal, creative and sound expression. The areas we will cover are:

- Art
- Journaling
- Sound and Frequency Healing
- Bilateral music
- Chanting

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Art

'Research indicates art therapy can improve communication and concentration and can help reduce feelings of isolation. This type of therapy has also been shown to lead to increases in self-esteem, confidence, and self-awareness.' https://www.goodtherapy.org/learn-about-therapy/types/art-therapy

Unless you are trained as either an art therapist or have classic art education, you will incorporate art into your integrative somatic practice using a free form expression technique. This is also available in the handouts section.

Items you will need:

- Crayons, colored pencils, paint (watercolor and or acrylic), paper and or canvas.
- Free Form Expression Exercise

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Next begin visualizing colors that represent how you are feeling physically in your body and emotionally. Next, open your eyes and pick out the supplies and colors you would like to use and feel drawn to.

We will be practicing a free form artistic expression; this means you can create anything you want. It does not have to be representative of anything real like a house or an animal… it can be completely abstract. It can be shapes or blobs of colors. You can create it slowly or quickly. Trust yourself. This exercise is not about creating a piece of art that is 'good' or technical in any way! It's about connecting with what is on the inside of you and moving it outside and reflecting that onto the paper.

* Once your client has completed the exercise you can ask them if they would like to share what the things and colors represent and what they experienced during the exercise to help further inform future sessions and recommendations you will make for other somatic tools and techniques to support them.

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Journaling

Journaling can be helpful for clients to connect with and express what they are experiencing within their mind, body, heart, and spirit. As with all somatic tools and techniques, journaling may not be the best fit for your client. The only way to know is to ask the client if they feel it could be helpful and if they would like to try it.

Journaling can be done in many different ways; however I have provided you with a somatic whole-person journal exercise below that you can use in your practice.

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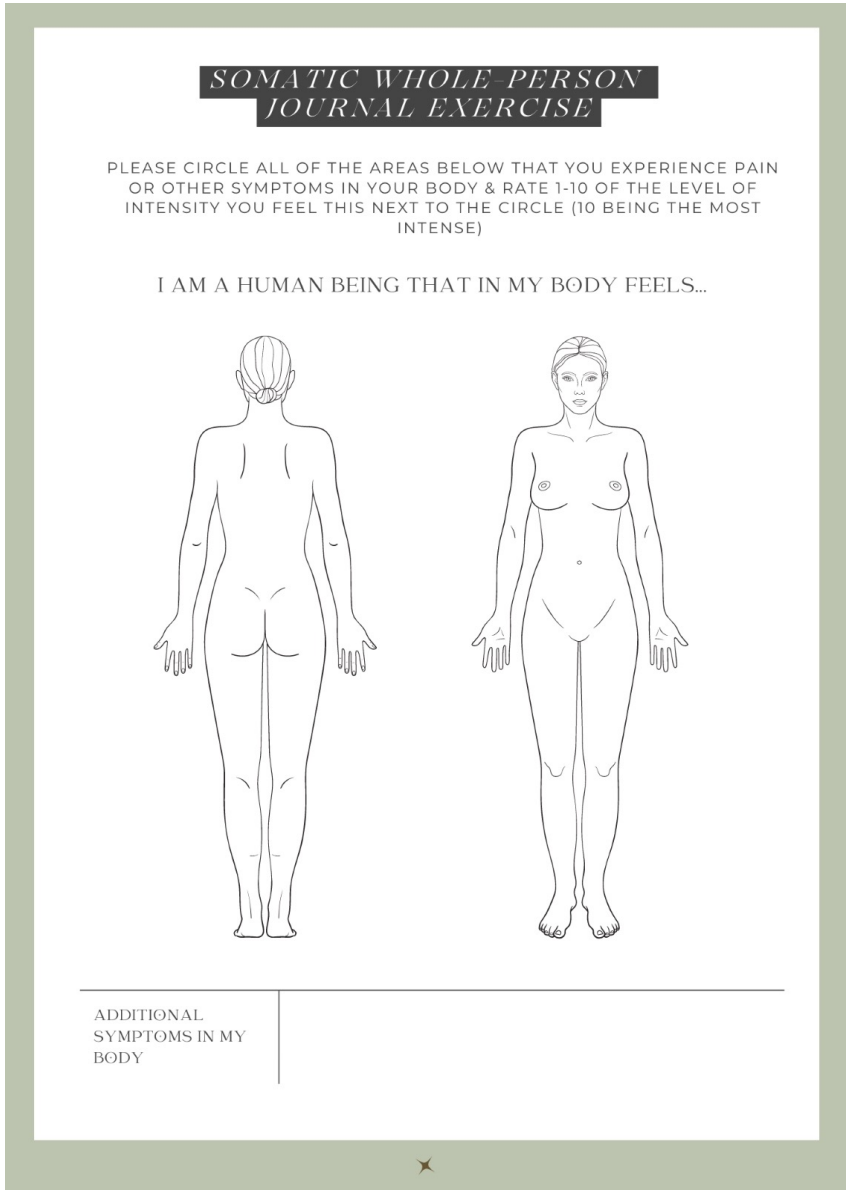
Somatic Whole-Person Journal Exercise



SOMATIC WHOLE-PERSON JOURNAL EXERCISE

PLEASE CIRCLE ALL OF THE AREAS BELOW THAT YOU EXPERIENCE PAIN OR OTHER SYMPTOMS IN YOUR BODY & RATE 1-10 OF THE LEVEL OF INTENSITY YOU FEEL THIS NEXT TO THE CIRCLE (10 BEING THE MOST INTENSE)

I AM A HUMAN BEING THAT IN MY BODY FEELS...

ADDITIONAL SYMPTOMS IN MY BODY

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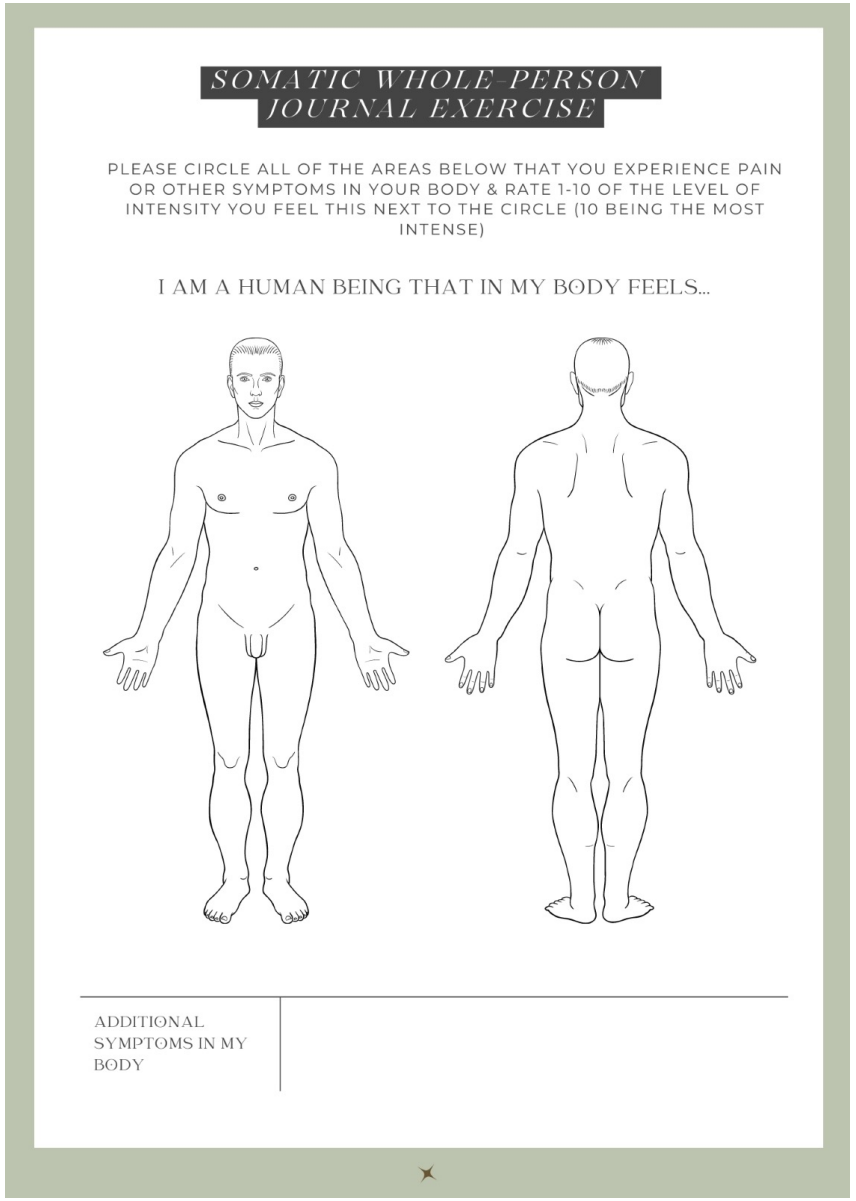

SOMATIC WHOLE-PERSON JOURNAL EXERCISE

PLEASE CIRCLE ALL OF THE AREAS BELOW THAT YOU EXPERIENCE PAIN OR OTHER SYMPTOMS IN YOUR BODY & RATE 1-10 OF THE LEVEL OF INTENSITY YOU FEEL THIS NEXT TO THE CIRCLE (10 BEING THE MOST INTENSE)

I AM A HUMAN BEING THAT IN MY BODY FEELS...

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SOMATIC WHOLE-PERSON JOURNAL EXERCISE

WRITE ABOUT HOW YOU FELT TODAY USING THE PROMPTS BELOW TO FOCUS ON YOUR MIND, HEART AND SPIRIT

I AM A HUMAN BEING THAT IN MY HEART/EMOTIONS FELT...

I AM A HUMAN BEING THAT IN MY MIND/PHYSICAL FELT...

I AM A HUMAN BEING THAT IN MY SPIRIT/SPIRITUAL FELT...

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Sound and Frequency Healing

‘A growing body of scientific evidence suggests sound healing frequencies can be used to treat everything from anxiety and depression to chronic pain. Scientists have been aware of their sound effects on human health and well-being for centuries. Scientific evidence suggests even inaudible sound (frequency) effects human brain activity. One of the most well-known ways that sound healing can be used to heal is through brainwave entrainment. This is when your brainwaves are exposed to a specific frequency, which then causes them to change their overall frequency. This can be done using binaural beats, two tones played at slightly different frequencies in each ear by a binaural sound healer.

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Brainwave entrainment is effective for various health problems, including anxiety, depression, insomnia, and chronic pain. There is also some evidence that it can help cure mental disorders and improve cognitive function and memory. Music therapy is another popular form of sound healing. Healing music involves using music to improve your physical, mental, and emotional health. Music therapy can be used to treat a variety of conditions, including anxiety, depression, pain, and insomnia. One study even found that music therapy can be as effective as medication for treating anxiety and depression by a healing tone therapist.'

https://www.wavwatch.com/blog/healing-with-sound-vibrations-how-sound-frequencies-heal-different-health-problems

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Sound healing can provide the following benefits to your clients:

- Reduce stress and anxiety
- Improve quality of sleep
- Improving memory and cognitive in the brain
- Relieve pain and increase capacity to deal with pain
- Enhance wellness and well-being
- Help achieve relaxation

Music can be played during your integrative somatic sessions with client's as an added layer of healing and support with most other somatic tools and techniques (not recommended for use with ECM).

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- Bilateral music

‘Bilateral music is a type of music that you listen to using headphones, where you can hear the music alternating between the left and right ears. This alternate stimulation of each side of the brain can be helpful when people have anxiety, stress, or trauma.’ Additionally bilateral music has been found to be helpful by those experiencing Autism, ADD and ADHD.

https://www.ementalhealth.ca/Waterloo-Regional-Municipality/Bilateral-Music-for-Anxiety-Stress-and-Trauma/index.php?m=article&ID=84502

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‘Bilateral music is music that gently shifts from one ear to the ear, and we are designed to orient towards sounds. Because of this, the two hemispheres of the brain begin to interact with each other. This gentle activation of the vestibular system of the body causes for non-invasive calming of the limbic brain.’
https://www.linda-thai.com/blog/bilateral-music

‘One study found that binaural beats can help improve anxiety and depression symptoms while solfeggio frequency music can help for various ailments.’
https://www.wavwatch.com/blog/healing-with-sound-vibrations-how-sound-frequencies-heal-different-health-problems

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DNM, PhD

Additionally, it 'has been observed that bilateral stimulation – particularly auditory – tends to help to neutralize strong emotions, decrease worry and, essentially, relax you.'

https://owlhearthealingarts.com/bilateral-music-relieves-depression-and-anxiety/?doing_wp_cron=1664721325.0054969787597656250000

'Bilateral music produces four main effects:

- A relaxation effect including decreased physiological arousal.
- Increased attentional flexibility (meaning that your thoughts become less 'stuck' on whatever was bothering you).
- Distancing effect (meaning that the problem seems smaller and further away).
- Decreased worry.

https://www.healthymindmi.com/bilateralmusic

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'Binaural beats in the alpha frequencies (8 to 13 Hz) are thought to encourage relaxation, promote positivity, and decrease anxiety. Binaural beats in the lower beta frequencies (14 to 30 Hz) have been linked to increased concentration and alertness, problem solving, and improved memory.'

https://www.healthline.com/health/binaural-beats

***Please note that when listening to bilateral music you must wear headphones so that the sound can alternate ears for it to be effective.'

You can easily find many different bilateral music options through an internet search. This is a wonderful tool to use by itself in your sessions as well as a tool to resource your clients with.

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- **Frequency Healing**

Frequencies can be played similarly to music to stimulate the parasympathetic nervous system (rest and digest), decrease emotional trigger responses, promote relaxation and calm down overactive mental states.

'Solfeggio frequencies refer to specific tones of sound that help with and promote various aspects of body and mind health. These frequencies are reputed to date back to ancient history and said to be the fundamental sounds used in both Western Christianity and Eastern Indian religions, chanted by the Gregorian Monks and in ancient Indian Sanskrit chants. Physician and researcher, Dr. Joseph Puleo, rediscovered Solfeggio frequencies in the 1970s, bringing their benefits back into public awareness. In his research, he used mathematical numeral reduction to identify six measurable tones that bring the body back into balance and aid in healing.These Solfeggio frequencies were believed to profoundly affect the conscious and subconscious mind in order to stimulate healing and promote vitality.'
https://www.bettersleep.com/blog/science-behind-solfeggio-frequencies/

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The primary 9 Solfeggio frequencies range from 174Hz to 963 Hz.

You can listen to a sample of these here: https://mindeasy.com/the-9-solfeggio-frequencies-and-their-benefits/

'Researchers claim that they feel calmer, happier and more relaxed when playing and listening at 432 Hz. Continuously listening music based on 440 Hz blocks the energy whereas by lowering the pitch by just 8 Hz makes us more joyful & relaxed.'

https://repetitionsfitness.ca/healing-benefits-music-tuned-432-hz/

'Researchers have found that the frequency of 528 Hz specifically has the power to reduce stress and anxiety.'

https://www.bettersleep.com/blog/solfeggio-frequencies-how-to-benefit-from-528-hz/

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Frequency can be used in your somatic practice by playing them (you can find these through an internet search) or by using tuning forks in your sessions.

If you want to learn how to practice with tuning forks, I highly recommend the following book as a resource: 'Human Tuning Sound Healing with Tuning Forks' by John Beaulieu.

Chanting

Chanting is both a form of meditation and of sound healing or frequency healing. The vibration within the mouth and entire skull during slow chanting creates a sound healing experience. Often specific chants are found in each major religion, Hinduism, Buddhism, Christianity and Muslim. While any of the common religious chants can be used, often your clients will feel uncomfortable with a religious based chant that is outside of their religious or belief system.

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Gemma Perry, a PhD student is studying the psychological effects of chanting from many diverse traditions, as well as the differences between styles of chanting, such as silent or vocal mantra repetition, done either individually or in groups. In a rencet interview with ABC she shared that, "Scientific studies have found that chanting can decrease stress, anxiety and depressive symptoms, as well as increase positive mood, feelings of relaxation and focused attention," Perry says.

"It is possible that, regardless of the tradition or belief system involved in the chanting practice, chanting may have a physiological and psychological effect no matter what you are chanting."

Repetitive vocal chanting can have a direct effect on the parasympathetic nervous system, Perry says, as it can slow breathing and activate the vagus nerve'.

https://www.abc.net.au/news/2020-04-21/chanting-practice-reduce-symptoms-stress-anxiety-depression/12046736

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For those who feel uncomfortable with the idea of a religious chant you can resource your clients to chant using this common vocal voice exercise –

The vowel vocal exercise on the five pure vowels, Ah Eh Ee Oh Oo can be chanted over and over with slow long sounds. Each vowel should use an entire breath. Inhale, exhale the vowel.

Personally my favorite chant is a Buddhist chant –
OM MANI PADME HUM

‘Om Mani Padme Hum is a well-loved Buddhist mantra commonly translated as, "The jewel is in the lotus." There's a good reason why the Om Mani Padme Hum mantra is at the heart of many Buddhist traditions. It is because every one of the Buddha's teachings is believed to reside within this one powerful mantra.

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Om (or Aum)
The sound, Om, is believed to be **the primordial sound of all creation.** The universe was created with Om and it holds within it all that is, was and ever will be. Om helps us dissolve our ego and cultivate kindness and generosity whenever we recite it

Mani
The *ma* syllable in mani is associated **with** dissolving jealousy and the attachment to fleeting pleasures.

Padme
Pad is a syllable that dissolves our attachments to the many prejudices and judgmental notions we have while cultivating the quality of perseverance.

Hum
With the syllable, *hum*, we work to dissolve our attachments to aggression and hatred.
https://www.yogapedia.com/2/8623/meditation/mantra/the-meaning-of-om-mani-padme-hum

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My other chanting practice is a short and grounding practice of 3 full breath OM's, like this:

Deep inhale

Exhale the entire breath in OOOOOOOOOOMMMMMMMMMMMMMM

Deep inhale

Exhale the entire breath in OOOOOOOOOOMMMMMMMMMMMMMM

Deep inhale

Exhale the entire breath in OOOOOOOOOOMMMMMMMMMMMMMM

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However, along with these advancements a lot of gems were thrown by the wayside. We no longer had to eat foods that were within their natural harvest seasons, we could refrigerate them, process them, treat them with chemicals that forced them to freeze ripening or would preserve them, and even force growth out of season through different chemicals and equipment. We no longer had to revolve our lives around sun rise and sun set. We had lights and electricity. We no longer had to pay close attention to our clothes and movement and natural heat generation, we could turn a dial and force any temperature we wanted at any given moment. The list goes on and on.

Now I am in no way saying we return to caveman times or abandon our lives to go live off grind fully emersed in nature. But I am absolutely saying that this dis-alignment causes levels of unconscious stress that is ever present and does negatively impact our mind, body, heart, and spirit.

Shifting TOWARDS more balance and alignment with nature and natures rhythms and cycles will have incredible benefits to mental, emotional, physical, and spiritual health and wellbeing. Finding an effective way to do this that is both achievable and balanced is a personalized journey that each person must go on their own. However, providing this valuable information to your clients and inviting them to consider adding steps to move towards more alignment and balance can provide deep levels of healing and long-term stress reduction and optimized living.

- Sunlight

We each need sunlight. Without proper amounts of exposure to natural sunlight people's mental, emotional, and physical health is significantly impacted. In locations where there is very little sunlight during winter months there is a prevalence of increases in both depression and suicide. People who do not get enough natural direct sunlight often become Vitamin D deficient which leads to hormone imbalances, gut health issues, decreased immune function, anxiety, and depression!

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It is recommended to go outside first thing in the morning and spend 20-30 minutes in direct natural sunlight each day. This helps your body's Vitamin D levels but also your cortisol levels (the stress hormone) and facilitates the body's natural sleep rhythms called circadian rhythms to become more balanced.

- Nature bathing

Nature bathing or also called 'forest bathing' is deeply restorative practice, one that is both physically and financially accessible to most people.

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In a Time Magazine article, Dr. Qing Li shared that, 'In Japan, we practice something called forest bathing, or *shinrin-yoku. Shinrin* in Japanese means "forest," and *yoku* means "bath." So *shinrin-yoku* means bathing in the forest atmosphere or taking in the forest through our senses. This is not exercise, or hiking, or jogging. It is simply being in nature, connecting with it through our senses of sight, hearing, taste, smell, and touch. *Shinrin-yoku* is like a bridge. By opening our senses, it bridges the gap between us and the natural world. Never have we been so far from merging with the natural world and so divorced from nature. By 2050, 66% of the world's population is projected to live in cities. According to a study sponsored by the Environmental Protection Agency, the average American spends 93% of his or her time indoors.'

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- **Aroma therapy**

Aroma therapy is used in many different healing modalities. It is used in some traditional psychotherapy sessions, touch therapy, massage, yoga, energy healing, aroma therapy sessions and more. It is moderately safe, however there have been a lot of people who use essential oils for both aroma therapy and natural healing taken internally that are not properly sourced. They often have additives and perfumes in them if they are not 100 percent pure, organic, and therapeutic grade free from perfumes. I never recommend to integrative somatic practitioners that they ever recommend essential oils be taken internally. This type of recommendation should only come from a holistically focused doctor, herbalist, or other trained and certified health expert.

As an integrative somatic practitioner you absolutely can incorporate aroma therapy into your sessions and practice with the use of essential oils.

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Below is my essential oil guide for somatic practices –

Safety:

Make sure that all oils are 100 percent pure, organic, and therapeutic grade free from perfumes. Test first by putting 1-2 drops on the wrist and waiting 15-30 minutes to see if there is any skin irritation. If there is discontinue use of that essential oil. My preferred carrier oil is coconut oil but most pure vegetable oils are ok as well.

Topical placement:

You can use essential oils most effectively on your inner wrists, ear lobes, chest, bases of the feet and even a small amount either on the chin or in the space above your top lip/below your nose.

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Essential Oils & Uses:

These oils also have other medicinal benefits, however for somatic purposes we will only focus on the mental, emotional, and somatic symptom relief these provide.

- Lavender Oil – stress and sleep
- Frankincense Oil – inflammation, mood, and sleep
- Peppermint Oil – headaches, lift mood and fights fatigue
- Lemon Oil – reduce anxiety, depression, and pain
- Lemongrass Oil – anxiety, depression, and stress
- Orange Oil – pain and anxiety
- Rosemary Oil – reduces pain and stress, lifts mood and reduces inflammation
- Bergamot Oil – reduce anxiety and lift mood
- Cedarwood Oil – reduce anxiety, help with sleep
- Chamomile Oil – anxiety, sleep, pain, inflammation

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- **Medicinal Baths**

Bathing is an ancient practice of self-care. From Thailand to India to Russia to across the expanse of time, culture, history and the entire globe, the art of the bath has been practiced for health benefits. Not only does a good warm bath aid in relaxation and stress reduction, it can also have profound medicinal benefits.

Remember that our skin is our largest organ and the largest one we absorb things and expel things through. Drawing yourself a bath with specific herbs, minerals and medicinal natural elements can bring about healing for many ailments and/or facilitate the healing process.

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Stress being the leading cause of ALL illness, it is the thing that breaks down our immune system the fastest and creates gaps in our wellness or balance. Stress decreases the ability to properly digest and absorb nutrients which can lead to deficiencies and also to weight gain, fight off infection and disease and regulate our systems (mental, emotional, physical and spiritual). So a relaxing bath has the capacity to boost your immune function significantly when practiced regularly. I say 'practiced' because for me the art of the bath, especially medicinal baths are a central part of my self-care and wellness practices.

Ok, what exactly is a medicinal bath and how do you incorporate it into your practice as an integrative somatic practitioner?

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First, information and directions for medical baths can be shared with your clients as a resource for them to add to their personal self-care routine and at home somatic practices.

Next, let's dive into what medical baths are, how to do them and even a few delicious recipes!

Medicinal means 'tending or used to cure disease or relieve pain' and I am also using it in reference as substances or plants having healing properties. Being that our skin is our largest organ for absorbing and expelling we can draw in many medicinal properties through the medicinal bathing experience... and yes, it is an experience! Just like homeopathic, natural medicine and other holistic or alternative treatments, the medicinal bath has many, many different recipes to support different needs your body and mind may have.

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I will be sharing more recipes with you over the coming months for specific ailments, so please do reply with some specific requests that may support or benefit your health. I am happy to take requests!!

With my medicinal bath recipes, I draw from my many years as an Integrative Wellness & Life Coach, studies of natural medicine, tribal healing, and more recently my pursuit of my PhD in Integrative & Natural Medicine. I use herbs, minerals, vitamins, raw plants and flowers, crystals and stones as well as essential oils.

The three favorite more simple and basic medical bath recipes that I have created and used over time are:

- The Renewal Bath
- The Detox Bath
- The Stress Reduction Bath

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The Renewal Bath

¼ cup Arnica oil
5-10 drops Eucalyptus oil
Frankincense oil
10-15 drops Myrrh oil
1 cup Colloidal oatmeal
Fresh rose petals (red or pink are preferred, or you may use rose water)
1 Hematite stone
1 capsule of vitamin B complex
4 small Amethyst stones
3-5 drops of cinnamon oil
3-5 drops of Grapefruit oil
1 cup Epsom salts

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The Detox Bath

1.2 cup Bentonite clay
½ cup Red Moroccan clay
2 small Shungite stones (known to reduce EMF's and other toxins)
4 tablespoons of Manuka honey
4 small Amethyst stones
5-10 drops of Bergamot oil
Ginger (you can juice some ginger root, use ginger tea bags, or ginger essential oil – use only a small amount)
1 cup Epsom salts

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The Stress Reduction Bath

Magnesium (add about ¼ cup of liquid magnesium)
Lavender oil (10-15 drops)
1 capsule of L-Lysine (to boost the immune system)
4 small Rose Quartz crystals (or one larger one)
2 small Fluorite stone
2 small jade stones
4 small Amethyst stones
Chamomile (you may use either the fresh flowers or 4 chamomile tea bags)
5-10 drops of Bergamot oil
1 cup Epsom salts

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DNM, PhD

- **Heart Rate Variability & HRV feedback**

The Cleveland Clinic explains heart rate variability (HRV) as how, 'Your heart beats at a specific rate at all times. That rate changes depending on what you're doing at the time. Slower heart rates happen when you're resting or relaxed, and faster rates happen when you're active, stressed or when you're in danger. There is variability in your heart rate based on the needs of your body and your respiratory patterns.'

https://my.clevelandclinic.org/health/symptoms/21773-heart-rate-variability-hrv

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HRV monitoring and feedback can help in a similar way that biofeedback works for those with trauma, stress and even PTSD. The HeartMath Institute are the leaders in HRV feedback, they report that, 'In addition to the many health and wellness benefits of HRV feedback for facilitating skill acquisition of self-regulation techniques for stress reduction and performance enhancement, its applications for increasing social coherence and physiological synchronization among groups is also' applicable.

https://www.heartmath.org/research/research-library/basic/following-the-rhythm-of-the-heart/

In order to properly monitor and do HRV feedback, specialty training is available through HeartMath for both individuals and practitioners.

Dr. Rachel Dew,
DNM, PhD

As a side note I want to mention one additional modality here, that is biofeedback. Biofeedback can be highly effective for some while proving to be re-traumatizing for others. If you are so included to research biofeedback in somatic practice, here is a wonderful book as a resource:

Biofeedback & Somatics: Toward Personal Evolution by Eleanor Criswell

- **Meditation**

"Although the practice of meditation is associated with a sense of peacefulness and physical relaxation, practitioners have long claimed that meditation also provides cognitive and psychological benefits that persist throughout the day," says study senior author Sara Lazar of the MGH Psychiatric Neuroimaging Research Program and a Harvard Medical School instructor in psychology. "This study demonstrates that changes in brain structure may underlie some of these reported improvements and that people are not just feeling better because they are spending time relaxing."

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Before we dive into the meditation technique itself, I want to share some research that has been done on meditation that will prove very valuable when you're communicating to your clients the importance of adding mediation to their daily somatic practice.

My favorite description of meditation (from an unknown source) is 'prayer is talking to God while meditation is listening'. Since it is my belief that our internal feedback and higher self is connected to God, source, universe, etc., when we are listening to the internal feedback during meditation we are also connecting to this spiritual source as well.

A recent study by Harvard affiliated researchers at Massachusetts General Hospital revealed that meditation has an actual effect on the brain well beyond simple relaxation. Coaching clients towards balance in any area can be assisted by encouraging them to incorporate meditation and mindfulness, which includes things like practicing gratitude. See the Practicing Gratitude Exercise for example. For a simple how to for beginners, we will go into specific steps that you can coach your clients to begin their meditation technique. First, let's dive into this study by Harvard.

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In an excerpt from the study on Harvard's website, www.hardvard.edu, they state, "Participating in an 8-week mindfulness meditation program appears to make measurable changes in brain regions associated with memory, sense of self, empathy and stress. In a study, a team led by Harvard affiliated researchers at Massachusetts General Hospital, reported the results of their study. The first to document meditation produced changes over time in the brains grey matter. Although the practice of mediation is associated with a sense of peacefulness and relaxation, practitioners have long claimed that mediation also provide cognitive and psychological benefits that persist throughout the day," says study senior author, Sarah Lazar, of the MGH Psychiatric Neuro-imaging Research Program and a Harvard Medical School Instructor in Psychology. She continues on to say that this study demonstrates that changes in brain structure may underlie in some of these reported improvements and that people are not just feeling better because they are spending time relaxing.

Dr. Rachel Dew,
DNM, PhD

Previous studies from Lazar's group and others found structural differences between the brains of experienced mediation practitioners and individuals with no history of meditation, observing thickening of the cerebral cortex in areas associated with attention and emotional integration. But those investigations could not document that those differences were produced by meditation. For the current study, magnetic resonance, MR images, were taken of the brain structure of 16 study participants, 2 weeks before and after they took part in the 8-week mindfulness-based stress reduction program at the University of Massachusetts Center for Mindfulness. In additional to weekly meetings that included practice of mindfulness meditation, which focuses on non-judgmental awareness of sensations, feelings and state of mind, participants received audio recordings for guided meditation practice and were asked to keep track of how much time they practiced each day.

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A set of MR brain images was also taken of a control group of non-meditators over a similar time interval. Meditation group participants reported spending an average of 27 minutes a day practicing mindfulness exercises and they're response to a mindfulness questionnaire indicated significant improvements compared to pre-participation responses. The analysis of MR images, which focused on areas where meditation associated differences were seen in earlier studies, found increased gray matter density in the hippocampus. Known to be important for learning and memory, and in structures associated with self-awareness, compassion, and introspection. Participation reported reductions in stress also were correlated with decreased gray matter density in the amygdala, which is known to play an important role in anxiety and stress. Although no change was seen in a self-awareness associated structure, called the insula, which had been identified in earlier studies.

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The authors suggest that longer term meditation practice might be needed to produce changes in that area. None of these changes were seen in the control group, indicating that they had not resulted merely from a passage of time. “It is fascinating to see the brain’s plasticity that by practicing meditation, we can play an active role in changing the brain and can increase our wellbeing and quality of life,” says Brita Holzo, first author of paper and a research fellow as MGH and Gyson University in Germany. She continued on to say, “Other studies in different patient populations have shown meditation can make significant improvements in a variety of symptoms and we are now investigating the underlying mechanisms in the brain that facilitate this change.”

Now let’s explore the three meditations you will learn and may apply in your integrative somatic practice:

- Body Scan Meditation
- Breath Meditation
- Breath Into It Meditation (to rebuild connection to self and hear internal feedback)

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Meditation Techniques

So, let's dive into how specifically to coach a client to begin meditating. As meditation has become more and more popular over the years, different forms of meditation have blossomed throughout our culture. There are many different meditation techniques, and for the purposes of your IWALC practice, I'm going to teach you a very simple beginner's meditation to incorporate. The step-by-step directions, are also written out for you inside of the handouts, will reflect these two meditation techniques.

Body Scan Meditation

The Mayo Clinic 'Body scan meditation is done by the following steps:

Lie on your back with your legs extended and arms at your sides, palms facing up. Focus your attention slowly and deliberately on each part of your body, in order, from toe to head or head to toe. Be aware of any sensations, emotions or thoughts associated with each part of your body.'

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Breath meditation

Begin sitting in a quiet and comfortable space where you will be uninterrupted. Close your eyes and begin focusing your attention on your breath, drawing each breath in, all the way down to the base of your belly, feeling your belly expand and feeling your belly withdraw, or release the oxygen on the exhale, and just focusing your attention on breathing in and out naturally, and deeply. Continue nice, deep, full breath cycles. As you do this, if any thoughts come into your mind as distractions, lovingly acknowledge them and release them. We do this by imagining that we're putting the thought inside of a box and placing that box up on a shelf. We can come back after the meditation and take the box off the shelf and dive into that thought later. For now, we don't want to get involved in any of these thoughts. Simply bring your attention or your focus back to your breath, allowing every part of your body and mind to become still, and continue this focused breathing for as long as you would like to stay in your meditation.

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Breath Into It Meditation (or the listening meditation)

The Breath Into It Meditation allows us to connect with our inner landscape and listen for the powerful feedback that may arise. Here are the steps, the breath into it or the listening meditation. The first step is that you are going to ask your client to set an intention to learn what is needed to resolve or release the 'thing', problem, or challenge that they are facing. What do we need to know first? The thing! Identifying this is simple, 'Is there anything specifically that you are working on in your life right now? Any problems in your physical, mental, emotional, or spiritual systems or in the world around you?'. Just get clear about the thing before beginning. Or you if you have already taught the client this and are in a session later you could integrate this tool into the session by asking, 'Would you like to try a breath into it meditation today to see if that would be helpful?'. Then set an intention to learn what is needed in order to release or resolve the thing. Guide them to sit and close their eyes, clear the mind, focus the attention on the breath, talk them into that state of relaxation.

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Then set an intention to learn what is needed in order to release or resolve the thing. Guide them to sit and close their eyes, clear the mind, focus the attention on the breath, talk them into that state of relaxation. Then once you have talked them into that state of relaxation ask them to bring their awareness to the pain, injury, problem, negative emotion or whatever the thing is. Have them bring their awareness to it. Then have them send their breath to that, 'Imagine literally that you breath in, as you exhale you are sending your breath to the thing'. Then listen and allow any lessons, feelings or experiences bubble up to the surface. This is a great place to remind them that anything they experience or don't experience consciously is perfectly fine. Invite the client to allow themselves to be with it, be present to it and listen. Then after a period of time in that state of listening and being present, talk them back slowly 'into the room' or out of the meditation. This can be done by saying, 'Taking a deep breath to energize you, exhale deeply and open your eyes'. Ask the client what they got out of that experience and write it down for them.

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Or if you are working with a client who gets a lot from processing externally and writing themselves ask them, 'Would you prefer to write down your experience or would you prefer to talk it through with me?'. Give them options. If you are record what their experience was, again if you're writing it down, you are using their labels and definitions. Make sure you ask second- and third-layer questions such as, 'Oh you mentioned peace, what is that experience like for you?'.

- **Tapping & ECM Anxiety Technique**

"Hug" Method tapping, also called the Butterfly Hug is a form of tapping for bilateral stimulation. As a recap, bilateral stimulation calms down the central nervous system and is excellent for those with anxiety, depression, Autism, PTSD, ADD and ADHD.

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Sonja Kromroy, MA, LPCC describes at as 'The Butterfly Hug is a method of therapeutic intervention to help relax and calm a hyper-aroused self. The Butterfly Hug was developed by two practitioners, Lucina Artigas, M.A., M.T., and Ignacio Jarero, Ed.D., Ph.D., M.T. The Butterfly Hug was taught to survivors of hurricane Pauline in Mexico, in 1998 which demonstrated to be highly effective for helping those during this incredibly devastating time. Following the successful implementation and use, many therapist and theoretical orientations have taken to this successful form on anxiety reduction, primarily those who have suffered traumas.

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The Butterfly Hug Tapping Method

The practice is actually quite simple and is readily available to everyone, because all you need is yourself! To begin:

- Engage in some type of intentional breath work, I like to have client's focus on diaphragmatic breathing for this particular tool.
- Draw awareness to the self, as with any mindfulness practice, pay attention, notice any emotions that are coming up, any physiological indicators and judgments of self and continue to breathe.
- Cross your hands over your chest (like you are making a bird shadow puppet) where the wings are resting just below your collar bone. I like to hook my thumbs as a place to feel anchored.
- Begin slowly tapping, alternating left and right, left and right and continue tapping for 30 seconds to a few minutes if desired and it feels calming and grounding.
- Continue to hold awareness with the self, slowing the mind and the body with each breathe, being with any and all emotions that come up.

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The Butterfly Hug is a tool designed to help ease anxiety and calm you in the moment, but certainly is not something to be used in lieu of therapy. I also highly recommend practicing this technique when you are not anxious to become proficient and have it more accessible when you are feeling distressed. If you are experience anxiety or panic attacks on frequently, please seek a therapist to further evaluate your needs.'

https://wildtreewellness.com/butterfly-hug/

A short-handed instruction that you can provide your clients is…

'You put your right hand on your left shoulder and your left hand on your right shoulder. Then, you alternate gently tapping each shoulder in a consistent rhythm or pattern. Bilateral stimulation has been used for a very long time in different ways because it is found to be soothing to the body.;

https://www.counselingconnectionsnm.com/blog/what-is-bilateral-stimulation-how-is-it-used-in-emdr-therapy

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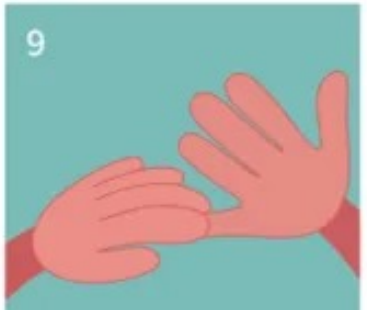
TTT Tapping

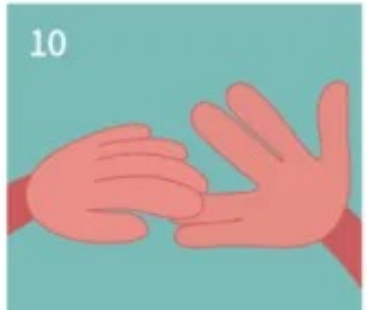
With one hand, tap under the nose using two fingers.

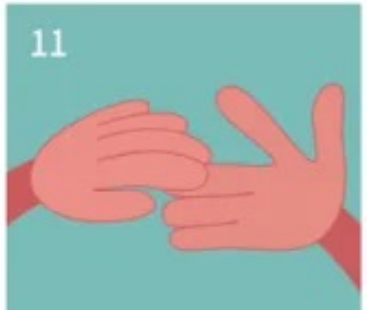
Tap the chin with two fingers.

Tap just below the hard ridge of your collarbone with four fingers.

Using four fingers, tap your side, just beneath the armpit.







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What is TTT? The Tapping Heals the Trauma

When we experience trauma, our bodies may become rigid, holding in the tension or they may become floppy and start to feel like we are not really in control of them. Sometimes we start to feel disconnected from our body, we may feel repulsion towards it or indifference or many other things that make it harder to feel happy in our skin.

TTT targets areas of the body where trauma is often stored and encourage awareness and blood flow to these areas. These are points which are also stimulated in many other forms of ancient healing such as acupuncture and acupressure. The tapping calls us back to our body, the gentle tap to reawaken a playful sense of grounding and connection. Our brains respond to this tapping by reducing the amount of cortisol – the stress hormone.

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How to do it?

- Start on one side (I started by tapping with the right onto the left)
- Make a fist or karate chop with one hand and using two fingers on the other hand tap on the bottom edge of your hand (the part which would do the karate chop). The tapping should be rhythmic and repetitive. Some people like to count out ten taps on each location, other people like to tap for longer.
- Next take both hands and tap on the inside corners of the eyebrows. Once you have tapped there 10 or so times move to the outside of the eye and tap there then tap under the eye.
- Use whichever is your main tapping hand in this round to then tap under the nose and then under the mouth.

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- Use both hands to do the gorilla tap on the collar bone. This one is particularly good for releasing trauma.
- Lift your non tapping hand and use your tapping hand to tap the side of your rib cage. This one is great for happiness.
- Returning to the hands tap where the nail meets the nail bed on each finger and thumb in turn.
- Return to tapping the collar bone.
- Clap your hands together and then rub rapidly to create some heat.
- Take a deep breath as you gentle cover your eyes with your now warmer hands. After a moment breath out as you slowly trace your warm hands up over your forehead and over and round to the top of your spine.
- Start again this time using your other hand as the main tapping hand.

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•ECM Trauma Technique

Emotional Clearing Method (ECM) is a is an alternative therapeutic modality comprised of numerous emotional clearing techniques. The one that will be taught within this curriculum is the ECM Trauma Technique. You can use this in your integrative somatic practice. If you are interested in learning more ECM techniques, Integrative Wellness Academy (iwacoaching.com) offers an ECM practitioner certification course that can be found here:

https://iwacoaching.com/emotional-clearing-method/

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ECM Trauma Script

*** Note, if a client shows physiological signs of experiencing the trauma, being traumatized, or upset or your client expresses feeling this during the ECM session simply direct them to float up higher and farther back from the trauma. Which can be directed by saying, ‘Go ahead and float up higher, float a mile, two miles or even as high as outer space until you are a safe distance from the traumatic event, now float a bit further into the past and let me know when you feel the negative feelings release’.

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***Note, if you have completed the ECM session and the client tells you that during the process or currently, they are feeling the trauma or feeling any negative emotions or negative physical symptoms let them know that they may have slipped into the traumatic event and what we want to do instead is to stay at a safe distance. Ask them if they would like to try to release it by making a few adjustments and trying it again. If they agree, then lead them through the process again, however when you get to the part where you have them imagine their time line tell them, 'Go ahead and float a mile, two miles or even as high as outer space until you are a safe distance from your time line'. Then lead them through the process. During the process, when they go into the past and drop the ball into the originating spot on their timeline also direct them to, 'float up even higher and farther from the traumatic event, now float a bit further into the past and let me know when you feel the negative feelings release'.

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This technique is a completely unconscious technique, that means that whatever you experience or do not experience is ok. You may visualize something, just get a sense of it or only a feeling in your body. Any of those are normal and completely fine.

Before we begin, I want you to take a moment to ask yourself, to ask your unconscious mind if we have permission today to release any trauma. Just trust your gut and let me know if we have permission, yes, or no? (If no do not proceed, if yes, proceed)

I want you to think of anything that you would have considered a traumatic event in your life. It could be a pet, losing a pet or a loved one. It could be a physical injury. It could be something that was a violent act. It could be anything that you consider traumatic. And we're not going to dive into the details in our memory or our mind, we are not going to go into that traumatic memory.

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Now, I just want you to close your eyes and think of one trauma that you want to resolve, after you think of it, bring your attention back to now, back to the present. Now, I want you to imagine that your entire life is a timeline and that it stretches out all the way into the past and all the way out into the future.

Now, what I want you to do is I want you to imagine that you collect up any part of that traumatic event that's in your body, your mind, your emotions or in your spirit and pack it into the shape of a ball in your hands. You are just imagining this in your imagination. Once you've collected all of that up and you've imagined that you've packed it into your hands in the shape of a ball, I want you to now imagine that you float up above your timeline and then float all the way back into the past on your timeline. Hover a safe distance above that originating spot of when that trauma occurred. And then go ahead and drop that ball in your hands down on your timeline there. Imagine and trust that your unconscious mind will take you all the way back when that trauma first occurred, so again, go ahead and drop the ball down onto the timeline there into the originating spot. Continue to stay floating above at a safe distance.

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Now once you've done that, I want you to go back into the past even further, even further back on your timeline before any attachment to that occurrence or anything that led up to the occurrence or that trauma happening, going all the way back into the past even further. And then I want you to imagine that you land on your timeline there.

Now, I want you to imagine that there's a light above your head, and this light is literally made up of healing. And just imagine that the crown of your head begins to open and that the healing light begins to flow into you. And it begins to fill your entire body. First it fills your feet, then your legs, then your torso, then your chest, then your arms. That healing light moves up your face, your whole head, until you can imagine your entire body is filled with this healing light.

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And now I want you to imagine that that healing light begins to overflow out of you through your hands. Now, turn on your timeline towards the future so that that the ball, that ball of the traumatic event is in front of you. And in your imagination in your mind, go ahead and extend your hands towards that ball. Now imagine that the healing light that's funneling down into you is flowing through your hands and it's projecting out towards that ball. And that ball is going to get drenched in that light until it completely dissolves and disappears. Now I want you to imagine that you walk all the way forward up your timeline with the hands extended, with that healing light flowing or projecting out of your hands.

I want you to imagine that you move all the way forward in your timeline, all the way to the present, to now. Continue going all the way out into the future, projecting that healing light all the way out into the future. And when you feel that you've completed that, when you feel that whole process is complete, go ahead and bring yourself back into now, coming back into the present. Take a deep breath in through your nose and exhale through your mouth. Go ahead and open the eyes.

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* The script above is the ECM technique that is specifically used for traumatic events and for when someone has experienced a trauma or traumatic event. This is not to be used for repeated trauma that is currently happening or ongoing trauma, and this isn't to replace performing the entire Emotional Clearing Method for the full release from all the limiting beliefs and negative emotions. It is still very beneficial for your client to also do a full ECM session at a future date with someone trained and certified to conduct a full ECM session (the only practitioners certified to do this are Integrative Life Coaches and Emotional Clearing Method Practitioner's certified through Integrative Wellness Academy).

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ECM Anxiety Technique

Anxiety is one of the only future-based emotions. Anger, sadness, resentment, guilt, and grief are all emotions that are felt in the present but are rooted to events in the past. Whereas anxiety is something that is felt now and is rooted in a concern about the future. The ECM anxiety technique uses the timeline to re-associate the connection to the thing or future concern that is causing the client anxiety. We move forward on the timeline beyond the future concern and experience it in the past. Often this will dissolve the anxiety.

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SCRIPT:

When I ask you a question either nod your head or answer out loud by telling me either "yes" or "I am there." Can you do that? (Wait for a yes or a head nod in agreement before you continue) Perfect, so let’s take a few deep relaxed breaths.

Go ahead and close your eyes. As you are sitting with your eyes closed, notice the sounds of the room. You might even hear sounds from outside. You are hearing the sounds of everything around you. Just give yourself permission to relax. Just relax and be. There is nothing for you to do here.

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Emotional Clearing Method techniques such as this one is an unconscious process. So give yourself permission to consciously check out. Whatever happens or doesn't happen, whatever you unconsciously experience or don't, it is totally fine. You might see something visually or you might get a sense or a feeling. Whatever you experience it is completely fine.

Ask your unconscious mind if we have permission to integrate any learnings and lessons needed in order to fully heal, resolve and release anything today that is causing anxiety and to be consciously aware of that healing, if it serves your highest good. Do we have permission? (Permission – only continue if answer is yes)

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Begin moving your attention to your breath. Just focusing on your breath. Begin to take deep, relaxed breaths. Without forcing, just breathing all the way down to the base of the belly, as you exhale allowing the body to relax more and more. Feeling the tension leaving your neck, leaving your shoulders, feeling your entire arms relax. Noticing the organs in your body and your stomach muscles completely relaxing. Your hands relax. Your legs relax. All the way down to your feet and ankles. Every muscle in your body becomes completely relaxed.

Now, what I want you to do is imagine your life as a timeline. It stretches all the way out into the past, and all the way out into the future. Let me know when you have imagined this. (Proceed once they say they have)

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Now, imagine the crown of your head begins to open, and a healing light, a light of healing and love begins to pour into the crown of your head. Filling up your entire body, it pours all the way down to your feet, filling your feet, filling your legs, filling your hips, your belly, filling your entire torso. That healing light and love fills your chest, your neck, your whole head, your arms, your hands. And that healing light begins to pour out, to overflow out of your hands. Let me know when you have imagined this. (Proceed once they say they have)

Now, what I want you to do is imagine that you are floating up above your timeline and all the way forward to the place in the future that that event or thing that you feel anxious about is located. Let me know when you are there. (Proceed once they say they have)

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Great, now I want you to float forward past that, float forward past it to a safe place in the future on your timeline and go ahead and land down on your timeline there. Let me know when you are there. (Proceed once they say they have)

Now I want you to turn around on your timeline, facing the past. The event or situation you were anxious about is in the past now. Next, imagine you are stretching your hands out back towards that event or situation you were anxious about and let that healing light that is still flowing down into you and through you beam out of your hands and soak that event or situation you were anxious about in healing light until it completely disappears. Let me know when you have completed that. (Proceed once they say they have)

Beautiful, now I want you to imagine that you float up above your timeline and all the way back to now, back to the present and land back down there. Let me know when you are there. (Proceed once they say they have)

Take three deep breaths and slowly blink your eyes open. Welcome back.

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Safe Room Visualization Technique

The Safe Room Visualization is a great exercise for many, many people. Anyone who feels it would be helpful, it will probably be a helpful tool for them. It's specifically helpful for PTSD, trauma, anxiety, or someone who feels fearful, unsafe or has triggers and even rage or anger. The Safe Room Visualization is highly effective for stress management and stress reduction.

What we are doing with this Safe Room Visualization is essentially helping your client to create a safe space that they can go back to at any time when they need to feel healed, at peace or calm, feel wholeness and safety. This is something that once you experience it for the first time, you are able to return to it at any time you need to.

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Safe Room Visualization Script

Go ahead and close the eyes and focus on the breathing.
Allowing the entire body to relax with each exhale.
With each exhale releasing tension from the body.
Allowing every single part of the body to relax.
Taking a few more deep, full relaxed breaths.
I want you to imagine that there is a hallway in front of you.
The hallway is cool and a little bit darker. Very calm.
As you step into the hallway feel the coolness on your skin.
As you begin to walk down the hallway you find yourself relaxing deeper and deeper with each step. More and more relaxed with each step.
Walking all the way to the end of the hallway.
Going deeper and deeper into a state of complete relaxation.
When you get to the end of the hallway notice that there is a door.
Underneath of the door notice that there is a bright light coming out through the bottom.
As you open the door, the entire room is filled with healing light.

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It is literally filled with healing and love.
Feel that light, that warmth up against your body.
Step inside of that room, close the door behind you and look around.
Just allowing yourself to completely experience all of that healing, all of that love.
Take some deep inhales and imagine you are inhaling that healing and love into you.
Feel how your body feels.
Feel how peaceful and safe and good that feels.
Look around your healing room, your safe room you have created.
Notice any details, this is your healing room, your safe house, your safe room that you can return to at any time when you need to.
What is in your safe room?
You can return to this room on your own.
I want you to take a few more deep breaths, really inhaling that healing light, really inhaling that love and feel that safety all around you.
Feeling how good that feels in your body.
How peaceful, how whole you feel right now.
Take a few more breaths, really enjoying the feeling.

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Now, I want you to slowly walk back to the door. Open the door.
Step out to the hallway and close the door behind you.
Before you let go of the door handle, just remember this is your special room. You can come back here at any time.
Now, I want you to begin walking back down that hallway seeing the light at the end.
Feel the coolness right now on your skin in the hallway where the temperature is a little cooler.
With each step that you take, as you breathe in, your body becomes more and more energized.
With each step becoming more and more energized.
Until you get all the way back to the end of that hallway.
Step back out of that hallway, back into now, back into this moment.
Take a deep inhale through the nose, open your mouth and exhale.
Begin blinking the eyes open.

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- **NLP Disassociation Technique – Higher and Farther (Associate – disassociate)**

In Neuro Linguistic Programming (NLP) Timeline Therapy as well as in use in ECM, if a client at any time during your somatic work together slips into a state of trauma (reliving the traumatic event and showing physiological signs such as sweating, racing heart, shaking/trembling, sudden change of color or uncontrollable sobbing) you can immediately use the script below to help your client move out of the traumatic memory and disassociate from it in order to stabilize their physiology. It is important to also note that if you have a client that this happens to during a session if they are not already also seeing a trauma informed therapist or licensed mental health practitioner you must refer them to one and encourage them to get additional support in their healing journey from trauma.

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NLP Disassociation Technique_Higher and Farther Script (Associate – disassociate)

Go ahead and take three deep breaths and then close your eyes. Now, I want you to imagine that your entire life is a timeline and that it stretches out all the way into the past and all the way out into the future. Let me know when you have imagined or visualized that.

Ok, next I want you to imagine that float above your timeline. Let me know when you are there.

Great. Can you still feel the emotions that are attached to that memory you were just experiencing a few moments ago?

Let's float up higher and farther up above your timeline. Let me know when you are there.

Great. Can you feel any of the emotions now that were attached to that memory you were experiencing a few minutes ago?

*If no, ask them to take 10 breaths and then slowly blink their eyes open. If yes, continue with the rest of the script below.

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Go ahead and float up higher, float a mile, two miles or even as high as outer space until you are a safe distance from your entire timeline and where that memory is located, now float a bit backwards above your timeline, further into the past and let me know when you feel the negative feelings fully release'.

Great, now take 10 breaths and then slowly blink your eyes open.

- **Pause-Reset-Redirect**

The pause-reset-redirect exercise is a technique to help shift negative stuck thought cycles, anxiety, shift the physiology when triggered and help with anger management.

When your client notices racing negative thoughts are occurring, anger and rage or that they are activated into anxiety, traumatic memories, anger or rage and are 'feeling it' intensely within their mind (thoughts) and their physiology (body) they can practice the following steps:

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Step One: Pause

Upon noticing 'it'… stop, find a safe space where you can have 2-3 minutes alone.

Step Two: Reset

Interlace your fingers palm to palm and take 4-5 deep full breaths. Feel your palms touching each other. Shift your weight back and forth from foot to foot. Bring your awareness to your feet connecting with the ground.

Step Three: Redirect

Shift your attention to anything that you want to 'move towards' or experience more of… this might be something beautiful like nature, something that brings you joy like your loved ones, or an upcoming event that you are excited about like a vacation. Take 1-minute to close your eyes, visualize this thing in as much detail as possible. Imagine yourself already there or in it.

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Somatic Cognitive Behavioral Therapy Exercise - to identify trauma patterns, triggers and responses

Cognitive Behavioral Therapy (CBT) is a type and psychotherapy in which negative patterns of are challenged, to alter unwanted behavior patterns such as mood disorders or depression. Although you will not be trained in CBT or able to practice CBT, I have drawn from the model and modality of this psychotherapy to develop a powerful integrative somatic tool you can use.

CBT helps clients expand their awareness level of how they operate and respond to things. This helps them to see not only their patterns but what results those patterns create or lead to. This builds the mind-body connection, increases awareness as to what triggers certain thoughts, emotions and behaviors as well as identify which patterns don't serve them, thus leading clients to a higher level of empowerment.

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DNM, PhD

Once this is done it also empowers a client to rewrite patterns by implementing different somatic tools and techniques to create new patterns that serve them more moving forward. Often your clients are blaming themselves or labeling themselves a failure when all that is really happening is that they are running an ineffective pattern.

The tool that I want to introduce now is called the Cognitive Behavioral Therapy Exercise. The CBT exercise is a series of journal prompts that identifies and tracks how a client is experiencing an event or an outcome by tracking the pattern of their thoughts, feeling (physiologically within the body such as racing heart, stomachache, or sweating), emotions and behavior.

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DNM, PhD

The Somatic CBT exercise helps clients to identify negative and positive cycles strategies, and patterns. After collecting enough of this data your client can step back and analyze it to understand the patterns and the triggers and begin to create positive change in conjunction with working on resolving core issues (with a therapist or integrative life coach). Simply changing the behavior without resolving the core issues is what we call outside in work and as integrative somatic practitioners, we always encourage our clients to work both inside out and outside in, that is the foundational approach we use. Please use this tool in accordance with that model.

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SOMATIC CBT EXERCISE

FILL OUT ONE SHEET FOR EACH SOMATIC SYMPTOM YOU EXPERIENCE

IN MY BODY I EXPERIENCE _____

RIGHT BEFORE I FEEL THIS IN MY BODY I THOUGHT	
RIGHT BEFORE I FEEL THIS IN MY EMOTIONS I FELT	
RIGHT BEFORE I FEEL THIS IN MY BODY SOMETHING HAPPENED, IT WAS...	
RIGHT AFTER I FEEL THIS IN MY BODY I THOUGHT	
RIGHT AFTER I FEEL THIS IN MY EMOTIONS I FELT	
RIGHT AFTER I FEEL THIS IN MY BODY SOMETHING HAPPENS IT IS...	
WHEN I FEEL THIS IN MY BODY I NOTICE I REACT THIS WAY....	

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- **Emotional Trauma First Aid**

The American Journal of Psychiatry stated that, “Shortly after a traumatic event, it is important that those affected be provided, in an empathetic manner, practical, pragmatic, psychological support.

As integrative somatic practitioners the care we offer to our clients around emotional trauma first aid is trauma informed, honors the current state of emergency, and provides tools and a safe space to increase the capacity to deal with the current crisis.

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The goals of this emotional trauma first aid are inspired by George Everly Jr. and Jeffrey Lating's Psychological First Aid goals which are to:

- Meet basic needs
- Offer tools and resources to stabilize acute psychological and/or behavioral reactions
- To mitigate distress and support steps towards recovery and adaptive functionality (resilience)
- To foster natural coping and resiliency skills
- To facilitate access to continued support or higher-level care if indicated

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What We are not offering

We are not offering mental health counseling, therapy, or long-term emotional support through emotional trauma first aid. This type of care is focused on crisis care.

The critical need to follow our guideline for support

- We may think we know what will be helpful, but it can easily be more harmful
- You may hear things that you have a strong emotional response to, staying centered and focused on following our guidelines will protect those you are supporting as well as yourself
- Re-traumatizing those in a crisis state is easy to do
- During a crisis in order to survive people often need to be in a state of fight or flight

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It all starts with empathy vs sympathy

Empathize; to understand and share the feelings of another. Synonyms: identify with, understand, share the feelings of, be in tune with, be on the same wavelength as, talk the same language as, relate to, feel for, have insight into; (informal) put oneself in someone else's shoes.

There is a huge difference between empathy and sympathy. We don't sympathize with our clients. Sympathy is when we magnify it. "Oh my gosh, that sucks. I'm so sorry that's horrible". We put our labels, our emotions, and definitions on their experiences when we do that. Empathy isn't that. Empathy is coming alongside of the client and creating a space to just be human. It's a moment of saying with your body language, with your limited words, "I see you, I hear you and I'm sorry for your suffering/experiencing that". Empathy must come from an authentic place.

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If someone senses you don't care, it will instantly turn them off, break rapport and decrease their trust. It also can be hugely invalidating to not intentionally respond with empathy first when a client has shared their personal thoughts, feelings, experiences, circumstances and/or problems with you.

Again, showing empathy is not magnifying their problem with words such as "wow," "horrible" or statements that assign a definition or blame like "that's awful" or "they really screwed you over". A simple empathy statement looks like "I cannot imagine how that felt. I'm so sorry you experienced that." Build your empathy muscle by practicing often!

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You do NOT understand what they are experiencing… none of us do

No matter what you have experienced you do not understand what your client is going through. Everyone is having their own unique experience. Stay focused on listening, holding space and supporting each person within their framework of experience. Avoid judgement and assumptions.

Your advice has NO place in crisis care

Do not center yourself, your opinions, beliefs, or your experiences Giving advice is NOT helpful, guide them towards choosing what feels safe and most helpful to them – resource them when needed

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The Johns Hopkins Guide to Psychological First Aid RAPID Protocol

R – Establishing Rapport and reflecting listening
First things first: The practice of presence
Empathy, reflective listening
A – Assessment | Listening to the story
Asking powerful but gentle questions
Assessing for additional resourcing
P – Psychological triage | Prioritization
Urgency!
Psychological or behavioral instability: the crisis triad
I - intervention tactics to stabilize and mitigate acute distress
Explanatory guidance
Stress management
Instillation of Future Orientation - Hope
Enlisting the support of family and friends
Delay making any life-altering decisions/ changes other than in regard to safety
D - Disposition and facilitating access to continued care
Where do we go from here?

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Encouragement
Resources
**Self-care | Taking care of others begins (and ends) with taking care of yourself
The need for self-care
Risk factors
Self-care
Developing a plan

***Somatic trauma techniques**

We are focusing on equipping people CURRENTLY undergoing trauma with somatic techniques to shift their physiology, achieve more ability for clarity through calmness and increase their capacity to deal with the trauma they are experiencing

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Step 1 – Establish Rapport

Introduce yourself and share where you live and one quick personal thing about yourself. Ask them where they are currently.

Step 2 – Intake Questions

Intake of a few simple questions to be used to create a healing safe space for them to share whatever part of their story feels safe and helpful to do so:

- What is your current level of safety?
- Do you have access to basic needs like food and supplies?
- What have you experienced there and how has it impacted you?
- How are experiencing this all in your mind, body, heart, and spirit? I would love to hear any part of your story that you feel would be helpful to tell me.
- What do you feel would be most helpful to you to accomplish during this session?

Step 3 – Identify biggest need

- Identify actionable next steps for their health, safety and mental health.

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Step 4 – Address biggest need through one of the following:

- Help them identify one thing that they have discovered that has been helpful to them and expand on that tool or resource (what additional things can you do to eel more _____/safe/calm/peace/etc.)
- Teach tapping, grounding breath work technique and/or safe room/safe house guided visualization (or play the video – if there isn't the time or space for them to do the technique right then and there, provide the link for them to play it later)
- Lead through ECM for Trauma (or play video – if there isn't the time or space for them to do the technique right then and there, provide the link for them to play it later)
- Resource them – share handouts and document with further support links and/or help them also connect with a mental health or medical care provider if needed
- Ask them if they would like to meet again in a few days (if so, help them schedule it and add a note). End it with an empathetic statement and request is it ok if I follow up with you via email in a couple of days? Please be sure to follow up!!

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******What to do if someone you are supporting mentions that they are suicidal**

- If you are supporting a client and they talk about wanting to die, or having a plan to commit suicide, wanting to commit suicide, or do any other form of harm to themselves intentionally, it is your responsibility to help them get further support by a licensed mental health professional.

- Let's first define what a threat is. What is an actual threat of self-harm? When a client reports something that seems or sounds like an overt threat for self-harm, or even a subtle threat for self-harm, it's your job, your obligation, to ask second and third questions to gain clarity.

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Get clarity and find out if this is a threat or just them externally processing emotions. Unless you are a mental health professional you are not able to diagnose if someone is suicidal. Therefore, it is always better to err on the side of caution and report to proper authorities as well as to get your client some additional support and assistance from a mental health practitioner if they are having repeated thoughts of self-harm, if they seem suicidal, or if they have simply made a threat. Again, you're not a mental health practitioner and you are not able to determine *whether* they need additional assistance. Therefore, you must help them get additional assistance.

The question can sound like this: "I'm not sure if I'm hearing you correctly. Are you saying you want to die/hurt yourself, or that you are very upset right now?" If your client responds with that they do want to die, or that they would be better off dead, the next question you will need to ask them is "Do you have a plan to kill yourself?" If they answer yes, then you need to ask the third question which is "Do you have the means to execute this plan?" How would you do it and do you have access to those things? If they do want to die and they have a plan and a means, or a plan without a means yet, you absolutely must report this to the authorities immediately.

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Here are the steps:

- Refer them to a mental health professional and/or dial into a suicide hotline and connect the two parties.

Recommended reading list for emotional trauma first aid:

- Coaching and Trauma: From surviving to thriving by Julia Vaughan Smith
- *The Johns Hopkins Guide to Psychological First Aid by George S. Everly, Jr. & Jeffrey M. Lating
- The Body Awareness Workbook for Trauma by Julie Brown Yau, PhD
- Somatic Psychotherapy Toolbox Manuela Mischke-Reeds, MA, LMFT

(INSERT PP HERE)

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- **Applied kinesiology and muscle testing through dousing**

'Muscle testing is also known as applied kinesiology (AK) or manual muscle testing (MMT). It is an alternative medicine practice that claims to effectively diagnose structural, muscular, chemical, and mental ailments. Applied kinesiology is not a part of the science of kinesiology, which is the study of the movement of the human body. The basic idea behind AK is similar to one of Sir Isaac Newton's Laws of Motion, which states, "for every action in nature there is an equal and opposite reaction." Applied kinesiology takes this concept and applies it to the human body. This means that any internal issues you may be experiencing would be accompanied by a related muscle weakness. In a survey conducted by the National Board of Chiropractic Examiners (NBCE) in 1998, Applied kinesiology was used by 43 percent of chiropractic offices in the United States. Although the majority of practitioners in the survey were chiropractors, occupations also included nutritionists, naturopathic doctors and massage and physical therapists. Currently, the Nambudripad Allergy Elimination Technique (NAET) advocates for the use of applied kinesiology in treating allergies and other sensitivities.'
https://www.healthline.com/health/muscle-testing

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Dowsing and Transformational Muscle Testing are science-based modalities that many CAM doctors and chiropractors use as a diagnostic tool. You are most likely already familiar with it on some level. Everybody has heard of lie-detector tests. That's the same science that Dowsing and Transformational Muscle Testing are based on. Dowsing and Transformational Muscle Testing is measuring body responses in the muscles the same way that a lie detector test does, is actually testing the unconscious responses. Using these tools can help you support your clients in getting congruent or aligned. This can help clients discover where the core issues are and what needs to be done to resolve them. You are going to learn how incorporate these tools into your coaching practice.

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DNM, PhD

Muscle testing can be effective and useful, and it can also be impacted by the subject's unconscious mind's interpretation of the questions and lack of proper balancing and alignment or clearing before beginning the technique. Additionally, the results can be misinterpreted by the practitioner administering the muscle testing AND the practitioners unconscious mind can also shift results if they do not do proper balancing and alignment or clearing before beginning the technique.

As integrative somatic practitioners we use muscle testing as a loose guide and NOT a diagnostic tool or tool to achieve definitive results. We use it as a guide.

- Different forms of muscle testing

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Muscle testing is not a new science. It has been used for centuries. Even in modern scientific and technical applications such as lie detector tests called a polygraph. Polygraphs are commonly used by law enforcement. There have been several reviews of polygraph accuracy. They suggest that polygraphs are accurate between 80% and 90% of the time. Polygraphs are machines that measure different physiological responses in a person's body through sensors.

'The UK government recently announced it was planning to increase the use of polygraphs to monitor offenders on probation, specifically those convicted of terrorist offences. Polygraphs are already in use in the UK for probation purposes. Since 2014, high-risk sex offenders have had to undergo polygraphs testing as part of their license conditions. Sex offenders are also routinely asked to undergo polygraphs in the US, but the practice is not common in other countries.'

https://theconversation.com/polygraph-lie-detector-tests-can-they-really-stop-criminals-reoffending-130477

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Muscle testing is used by many chiropractors and CAM healthcare doctors and practitioners to identify allergies and misalignments within the body. These practitioners test muscles through applying pressure typically to an outstretched and firmly held arm. Muscles tend to go weaker when the answer is untrue or if the person is holding an allergen. Muscles tend to stay strong when the answer is true or if the person is holding an allergen does not have a negative reaction to the allergen. Again, this is not 100 percent accurate, and a person's body and their internal feedback should always be considered more valid than that of a muscle testing result. For example, if a muscle test shows a person is not allergic to nuts but the person has a negative reaction when they eat nuts, always listen to the person's feedback.

Dousing is another form of muscle testing. Instead of measuring muscle tension through a hands-on approach, questions are asked of a person while they are holding a weighted object on a string or chain. After first identifying what a 'yes' motion is and what a 'no' motion is, responses to questions are noted. This form of muscle testing is used in both the modality of Transformational Kinesiology (TK) as well as in integrative somatic work and practice. Let's explore how in the next section.

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- Why we use dousing in somatic practice for muscle testing

We use the dousing technique for muscle testing because it solely relies on the client/person being tested versus applied pressure requires both hands on by the practitioner in an in-person setting as well as a higher level of mastery to avoid the practitioners misunderstanding or unconscious influence on the test results.

Dousing also helps the client to clearly see the answers and results whereas applied pressure results are not always able to be perceived by the client. Additionally, dousing can be done during virtual sessions and do not require any hands-on assistance from the practitioner.

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- When and how we use dousing

Dousing can be used in integrative somatic practice for the following benefits –

1. Helping the client connect with and hear responses from within their body
2. Help clients bypass their conscious mind
3. Help a client to determine which tool or technique may be most beneficial for them to work on during this stage of their healing journey
4. Identify the needs of the body
5. Identify stored trauma and its roots as well when it is from (this lifetime, in utero, intergenerational or past life)
6. To help the client create a healing ritual (you will learn about this later within the curriculum)
7. Help clients begin to rebuild connection to their 'gut' or intuition

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- Alignment-Rebalancing exercise prior to dousing (this can also be used before any alignment, grounding exercise and should also be used before doing a healing ritual)

To properly hear from the body it is important that the client be present in the body, grounded and not disassociated. Therefor prior to beginning dousing with a client, immediately before helping the client achieve alignment and rebalancing through the following steps –

1. Calm the physiology through 2 minutes of breathwork
2. Have the client take 10 additional breaths while one of their hands is on their belly and the other is on their chest
3. Guide them through the Energy Clearing & Alignment Exercise (found later within the instructions section for performing dousing)
4. First test their alignment by establishing the 'yes' and the 'no' and then ask them to repeat this: I am (their name), here and now. If the answer to that statement is yes, proceed, if it is no, do not proceed

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DNM, PhD

- Instructions, guidelines and dousing practice example and exercise

Before learning how to douse, let's dive in further on its uses, history, and guidelines. You will learn aspects and techniques from the modalities of Dowsing and Transformational Muscle Testing. Dowsing and Transformational Muscle Testing is an entire modality. You will be trained on how to do dowsing and muscle testing and you will be able to use it as a tool in your integrative somatic practice with the training and information you receive here.

If we had 100 people in a room and each person tested their unconscious self, or unconscious mind through dousing or muscle testing, there would not be two identical set of answers to a series of questions. We are each unique. We like to craft things. Our unconscious mind or unconscious selves love ritual, and it loves to creatively create them. It is how our unconscious mind communicates, in symbols, in feelings, shapes and colors versus the English language within our minds.

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Dousing & Transformational Muscle Testing

Dousing and muscle testing can be a wonderful tool! It is a way of measuring the bodies response to things. Remember that the body keeps score. The responses do not come from our logical minds, instead they come from our unconscious. Dousing is both rooted in modern science as well as ancient tradition. Throughout history dousing has been used to help people heal, to locate missing things and also in order to get clear about higher wisdom.

What the basic underlying theory is, is that we have conscious answers to questions, and this is the information that our logical mind provides. This logical mind information is colored by past experiences, perspectives, and beliefs. Therefor it is not always true or correct.

When using our logical minds we can answer truthfully or not truthfully, but even our truth may not be accurate. Many times when we are answering a question, we are providing something that is not even an answer. It is what we think the answer is with our conscious logical mind.

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Unconsciously, or on an unconscious level, we know the answer and it is available to use in our muscle responses. You can test your unconscious responses because there is a twitch or reaction that happens in the muscle. This why you can sit down and take a lie detector test and say, ‘My name is Rachel’, and then the machine will read my body physiology that yes, that is true. If I say, ‘My name is Nancy’, it will read my body physiology that, no, that is false.
In this section, you will learn how to use it with clients, how to use it in your practice as well as how to use it on yourself. One of the most powerful uses for this is for us to become congruent, connected, and aware of our true self as well as get grounded in the body as well as getting in touch with our gut response or intuitive intelligence. So much of today's modern culture is all about checking out and zoning out. There is a dramatic disconnect that modern day culture has learned and programmed into people’s daily patterns. If we wake up and are supposed to be at work at nine AM but we don't feel good (that's what our body is telling us), our head will then say, ‘Suck it up, you got to go to work, you can't be late, power through it!’.

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We practice this disconnect so many times over and over, we kick our authentic truth aside and choose something else, the logical mind. We begin to deafen the intuitive intelligence, the connection to our true selves and our ability to hear that voice and hear our body's feedback, and to feel that awareness and connection. Those signals get smaller and smaller, quieter, and quieter until we feel totally disconnected from it. These days you will even experience a lot of clients who just don't know what the right thing is for them to do or how they feel in their body at all. They are unable to get clarity, make decisions and move forward because they are so disconnected from their authentic self, their body, and their truth.

Dousing and transformational muscle testing can help to rebuild that rapport and connection with the unconscious self and the feedback from the body. It can help a client get clarity about specific steps that should be taken, get direction, wisdom, and information.

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DNM, PhD

Through this I want to say, very straight forward and upfront - this is not fortune telling and you are not telling the future through dousing. My highest and truest authentic self can feel completely clear and feel that I am going to eat lunch in half an hour and that might not actually happen. What we're measuring is our truth and our knowledge right now. We are not telling the future. Dousing is not some hocus pocus or reading the future psychic stuff. This is measuring a physiological response which is in the body. This response comes from your unconscious and intuitive intelligence which is your highest level of intelligence and is forever recorded in our body. That source is what is answering the questions that are asked of it in the dousing process.

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We cannot use dousing for fortune telling or someone else's actions, 'is this person going to leave me?'. The answer you will get is what you believe truly in your authentic gut, that doesn't mean it is the reality of what is about to happen. Some dousing practitioners will douse on behalf of their clients and have reported that through the connectivity of energy proven through Quantum Physics that they are able to experience the clients' unconscious responses within their own body while dousing on behalf of a client. This may be the case, however their own frequency, beliefs and body responses will also be mixed in. Therefor it is not as clear of a channel as having the client douse themselves. This is why as integrative somatic practitioners we only have the client themselves douse while we ask the questions.

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The History of Dousing

Dousing has been used for thousands of years many different cultures and tribes. If you look at ancient Egyptian art, there are numerous images of someone using something that looks like dousing rods. There are numerous tools commonly used for dousing which I will review later. In ancient Egyptian times there are two dousing tools that have been recognized and recorded in history. These are dousing rods and dousing forks. The dousing rods, in various forms were used a lot back in the times of European settlers. This was how they found water, gold, and other natural resources. Even in mining areas within America this technique is still used.

In other ancient artwork (Egyptian and others) dousing is shown, both as a stick in one hand and a pendulum in the other is being used, in those images and it illustrates dousing being used as a healing modality for the sick. I invite you to do a search on the internet for these images, they are truly fascinating to see and prove that dousing has been a popular practice for thousands of years. More likely than not, it was lost by the masses when popular culture began relying heavily on science and machinery for information gathering. Dousing is nothing new. This is ancient wisdom being applied to modern living now.

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What can you specifically do with muscle testing and dousing?
There are many applications of dousing. You can use it to tangibly and reliability measure your clients unconscious and gut responses. Again, that doesn't mean the responses are fact, it is what your highest truest self feels is true. Again, dousing is now a science-based modality used for diagnosis in treatment by several different health practitioners. Since we do not diagnose or treat our clients, we won't use it necessarily in that way. However I do invite you to experiment with that on yourself a bit if it is safe and balanced to do so.

You can use dousing to help your clients to gain clarity about what the best choices are for the treatment of somatic issues and symptoms that they experience. This should never replace traditional medical care. Even though we, as integrative somatic practitioners would not douse with a client to diagnose or treat an illness, you certainly can teach your clients how to douse and if they want to try to use it in any form, that is their choice. In such cases be sure to let them know that they should also seek proper medical attention for their physical or health issues.

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Again, dousing can be very beneficial to clients in assisting them to connect with and hear responses from within their body. Helping clients bypass their conscious mind. Helping a client to determine which tool or technique may be most beneficial for them to work on during this stage of their healing journey. Help a client to identify the needs of the body as well as to identify stored trauma and its roots as well when it is from (this lifetime, in utero, intergenerational or past life). It can also help a client create a healing ritual (we will dive into this later within the curriculum). And finally, to help clients begin to rebuild connection to their 'gut' or intuition.

Who is dousing NOT appropriate for?
Any client that does not feel comfortable or aligned with it.
If you're using dousing on yourself and you choose to try to diagnose or treat something, that is your choice but that is not what I'm teaching it for as a diagnostic tool. Again, anytime there is an illness, a disease, or a problem in the body, it is also affecting the mental, emotional, physical, and spiritual systems of a person. Dousing can be used to gain clarity about the location, root cause and specific impact the issue.

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For myself, even with all the tools and all the training that I have, I choose to get feedback from many different types of practitioners when it comes to my physical and mental health. I might douse if I have something going on in my body, I might use dousing and transformational muscle testing to get some feedback about what I really feel in my body is the answer. But I will also see a medical practitioner and alternative health practitioners. I will get feedback from all of them and then I will choose what I'm most congruent with and apply that to myself and my own healing journey. I am empowered to make whatever choice in whatever healing or growth I want to make. That is the way that I like to approach dousing, this as an additional tool, an additional thing to help you with feedback or to help your clients with feedback from within their body's wisdom. So, take it as feedback and not fact.

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How To Douse
Prior to dousing you will first:

- Calm the physiology through 2 minutes of breathwork
- Have the client take 10 additional breaths while one of their hands is on their belly and the other is on their chest
- Guide them through the Energy Clearing & Alignment Exercise (see exercise below)
- First test their alignment by establishing the 'yes' and the 'no' and then ask them to repeat this: I am (their name), here and now. If the answer to that statement is yes, proceed, if it is no, do not proceed

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Energy Clearing and Alignment Exercise

During this energy clearing and alignment exercise the aim is to become present and balanced energetically within the body. If a client is not balanced energetically within the body, the answers they receive will be less accurate.
*Prior to starting be sure that your client is well hydrated, if not, offer them a glass of water first.

Step One:

Cook's Hook up for grounding. Reach the arms across the body, cross the wrists, and interlace the fingers. Also tuck one foot behind the leg and wrap it around as much as possible. Take 5 deep breaths. Then switch, the other hand across the wrist of the other, the other foot wrapped around the back of the other leg. It should look like the image below –

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Step Two:
Massage in small circles the neuro-lymphatic points below at the same time and then move on to the next set. Each set will be massaged for 30 seconds –

- Chin & navel
- Clavicle & navel
- Navel and base of sit bone (one hand in front, one behind)

Step Three:
Tibetan eights or the infinity sign. Trace an eight in one continuous motion 4 times in each direction. 4 Times in one direction with the left hand, 4 times in the other direction with the right hand.

Step Four:
Eye rotations – Keeping the head straight rotate the eyes in a slow circle clockwise. Then rotate the eyes slowly in a circle counterclockwise.

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Step Five:
Interlace the fingers palm facing palm and say, ‘I am (name) here and now’.
Next begin dousing…

Dousing
You can douse using a pendulum, dousing sticks (or sometimes they are called dousing rods), the dousing fork or you can use a lie detector test or other muscle testing. Some practitioners, such as Chiropractors use the strength and resistance and person’s body and measuring how they shift in response to either a question or holding a specific herb, medication, or healing tool. Many times, when we are testing with resistance, it's based on our perception of what was resistance. Also, people can try to resist harder one time and not the other, so, to me it’s not quite as effective.

Dr. Rachel Dew,
DNM, PhD

The tool that I will teach dousing with is what I feel is most effective, easiest and for me and it's shown to be the most reliable. That tool is anything weighted hanging from a string, rope or necklace or a pendulum because you can clearly see the responses outside of your body. Also these are easy and inexpensive to access and can even be made at home using a weighted object tied to a string or a necklace.

Using pendulums, you are measuring the response, there's nothing magic about a pendulum. A pendulum is nothing more than something heavy at the bottom of a string. If you have a broach on a necklace that works too! People sometimes like to get fancy ones; they'll get crystals that they feel a connection to that which is fine. There are also plain copper ones. You can easily find numerous options for purchasing pendulums online or make your own.
With dousing we simply hold arms straight out with the wrist parallel to the shoulder and the pendulum dangling from our hand. The arm is straight yet relaxed.

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DNM, PhD

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See example below:

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The first thing that we will do is to get clarity on what is a 'Yes' movement and what is a 'No' movement. We will ask the unconscious self, ‘Show me the sign for 'No'’ and then to turn it up we will ask, ‘Intensify, intensify, intensify.’ You will see the motion intensify. Do this until you are clear what the sign for 'No' is. Then repeat the same process to identify the sign and motion for ‘Yes’. Just because the motions you are seeing these signs for yes and no right now from your unconscious mind, it does not mean that that will always be the signs for ‘Yes’ or 'No'. You will have to retest to get these each time you douse. Every time we douse, we establish the 'Yes' and 'No' again.

First test their alignment by establishing the ‘yes’ and the ‘no’ and then ask them to repeat this: I am (their name), here and now. If the answer to that statement is yes, proceed, if it is no, do not proceed and go back to the alignment and rebalancing exercise again.
We can first play around with it a little bit. Starting out ask questions that are simple ‘Yes'’ and ‘No’ answers. Don't try and be a smarty pants with your unconscious because it will probably be a smarty pants back. Ask a few questions to just establish the 'Yes' and the 'No' were in fact correct.

Dr. Rachel Dew,
DNM, PhD

You can use this specifically to just ask questions to clarify decisions. Have you ever had to decide between two options, and you feel a little torn? Dousing in cases like these are helpful to get congruent with yourself.

A few years ago I had planned on moving and I did some dousing. I felt clear before I doused, but I wanted to check in and see if it was a congruent choice and one that it was in the best interests of my higher self. When I doused on this, I got an answer and it wasn't a shock, it was completely the same as what I had been feeling in my gut. In this case, dousing was a tool for conformation.

Dousing on simple ‘Yes’ and ‘No’ answers can be a great support in getting to the root of somatic symptoms and or identifying the tools and techniques that your clients body feels will be helpful in their healing journey. You can also go deeper and ask more expansive questions. To douse on more complex matters or get more information than a simple ‘yes’ or ‘no’ from the unconscious, you will need some additional tools.

Dr. Rachel Dew,
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Dousing Charts
There are many dousing charts that you can purchase or even create yourself. Here are a few examples:

Dousing Chart for the Four Systems -

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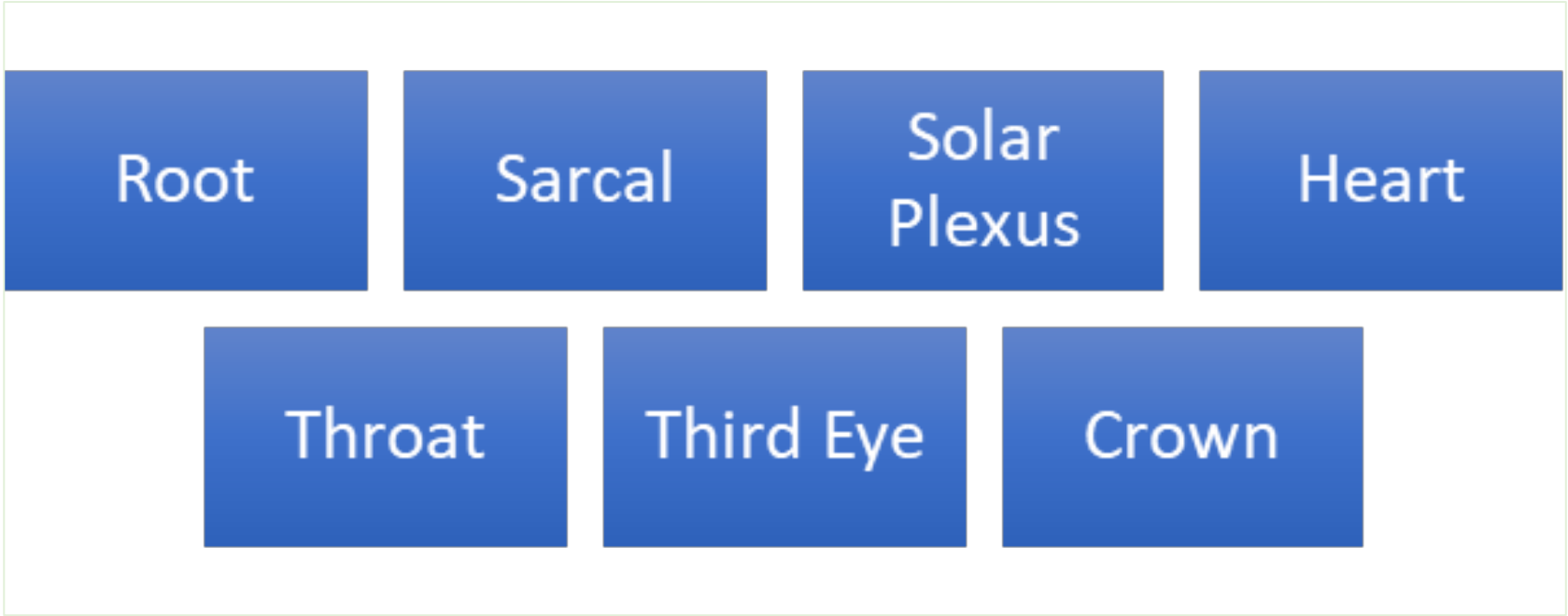
Dousing Chart for the Chakras –



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Dousing Graph for Letters & Numbers & Details –

A	**B**	**C**	**D**	**E**	**F**	**G**	**H**	**I**	**J**
K	L	M	N	O	P	Q	R	S	T
U	V	W	X	Y	Z	1	2	3	4
5	6	7	8	9	10	0	Now	Past	Future
Red	Orange	Yellow	Blue	Green	Purple	White	Black	Grey	Brown
Action	Thought	Emotion	Outside	Inside	Left	Right	Over	Under	Next to

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Dousing charts can be placed down in front of your client on a table or flat surface. With the specific dousing chart you are using you can ask more detailed questions beyond a ‘yes’ or a ‘no’. If you have a dousing chart with letters, you can ask the unconscious to spell things out for you.

If you ask yourself something that your unconscious mind does not know, it will respond but it will respond with an ‘I don’t know’ or a ‘maybe’. This motion will look different then your ‘yes’ or your ‘no’. When you see something like that happen, clarify with your unconscious mind what you are seeing by asking, ‘Is that an ‘I don’t know?’’. Then you will either get a yes or a now. When you are dousing, as a coach this is where your mastery of asking powerful questions comes in to play.

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With somatic symptoms and health issues you can use a pendulum chart to discover the level of severity of something. Sometimes a person has a disconnect with their body and issues have to get very severe before a person can hear or feel them. Dousing helps preventatively to identify things before they become extreme.
A lot of times when we have something going on in our physical body and we feel a symptom, what's the first thing that our culture does? Go to the doctor and take some medicine; make it go away and suppress it. The thing or issue is still happening, we are just now disconnected from feeling it. We don't know the severity or root of what we are experiencing in our body since we are suppressing the symptoms. Finding out the severity and the root of the illness or an issue within your body, is incredibly helpful. To do this you can use a dousing chart that has numbers and ask the unconscious mind, on a scale of one to ten, ten being the most severe, what level the issue is within the body. You can help find the root by asking different options... is the root in the mind? The body? The heart? The spirit? Is it rooted in something that happened within the last year, last 3,5 or 10 years, in utero, within intergenerational lineage or within a past life. You will need to take it one question and one answer at a time.

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Once you identify the root of the issue or even just with a symptom, you can also begin asking tool/resource by tool/resource which will be the most helpful to use now.

A powerful somatic injury using dousing is to ask ‘on a scale of 1-10, 1 being the most and 10 being the least, how connected am I to my body and how able to hear its feedback? Whatever the answer is, you can then continue to identify which practices, tools, techniques or resources you can use to increase the level of connection.
You can also use the four-system chart to ask, how balanced am I on the spiritual system today? How balanced am I in the mental system or the mind, in the emotional system or in the physical system so that you can see where you're at? Then after such a discovery, you can ask a powerful and empowering question such as, ‘What can I add to my spiritual practice today that might balance this more?’. This is a great mindfulness practice you or your clients can add to their routine.

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There is a specific dousing chart called the Hawkins Consciousness Map, it can easily be found on the internet and printed out for your use. On it, it has the level of frequency, this is the level of consciousness that someone is resonating or vibrating at right now. 528 is supposed to be the vibration of love. It is common knowledge among frequency theorists that historical figures like Jesus and Buddha had a resonation of 900 to 1,000. Using this chart you can test your own frequency in resonation, and when I see the frequency has dipped down from the last time it was identified in previous dousing sessions, you can douse on another powerful question, 'What can I do to increase my personal frequency today?'.

In dousing you can also use a Chakra based chart to determine energetic blocks or imbalances within the Chakra system. If you're dousing to gain support because of a specific problem, you can ask if its related or if its residing in a specific Chakra center in the body. You can also ask to see what Chakra's are out of alignment, what needs balance. You can ask specific questions, 'Does my heart Chakra need community?', or 'Does my heart Chakra need a hug?', or 'Does my heart Chakra need meditation?', etc.

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If you identify that something is out of balance then you can douse further with more questions and drill down, chunk down and get very specific. You can ask, "Does my heart Chakra need ____?'. Another way to phrase that is, 'To bring balance, health or wholeness to my heart Chakra, should I _____?'.

Another phenomenal use for dousing is for transformation. You can ask the clients unconscious mind to create a healing ritual for them. This will be spoken in the language of the unconscious mind, in imagery and metaphor. If a client is experiencing something specific that they need a transformation or breakthrough with, such as grief from the loss of a loved one, heartbreak from a failed relationship, an injury or illness in the body for example, you can ask their unconscious mind to create a healing ritual, telling them the things they need to do and the steps they need to take. If you are dousing for a healing ritual, it is often helpful to place several objects as well as a few dousing charts on a table in front of the client so that the unconscious mind can make its selection and clearly communicate this.

The collection of objects is what I call the ***Ritual Bag.***

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- **Healing rituals (the unconscious mind, ritual and what is needed to move forward)**

Ritual Bag
Within the ritual bag place several objects that are good metaphors. For example, keys, rose colored glasses, rocks, feathers, phone, rings, white flag, shapes such as hearts, crystals, etc. All these objects together are like ingredients for the unconscious mind to build a metaphorical healing ritual for itself. The ritual may not make any sense, and in fact may even look or seem ridiculous. However, it means something to the unconscious mind.
A ritual can be holding certain objects while saying something or moving the body in a certain way. To get clarity from the unconscious mind as to the steps and the process of the healing ritual you will not only use the objects lain out in a row from within the ritual bag, but also your more detailed dousing charts.

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The Healing Ritual Deck

The Healing Ritual Deck is a tool where modern science meets the ancient art of healing.
Your unconscious mind knows best what you need and is connected to both the collective unconscious of all beings as well as the knowledge of the Universe (some may call this God, Spirit or by another name). You can access all this knowledge and healing power as you connect & trust. The Healing Ritual Deck draws on this connection and wisdom. It is not magic. It is based on mind-body science and ancient spiritual healing practices.

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How It Works & Why

You have access to significantly more knowledge and guidance then you are consciously aware of. Our conscious mind only stores a very small amount of information in comparison to the deep, wide breadth of knowledge, information, and wisdom our unconscious mind stores. Our unconscious mind, as world renowned psychologist Carl Jung taught, is connected to the collective unconscious which houses the collective knowing of all. Our unconscious mind is what is connected not only to this collective knowledge but also to the Universe (some may call this God, Spirit or by another name).

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You can connect with the intuitive intelligence within your unconscious as well as the collective unconscious and the Universe's knowledge and healing power to create a healing ritual for yourself, or on behalf of a loved one. This information will be spoken in the language of the unconscious mind, in imagery and metaphor. If you are experiencing something specific that you need healing, transformation, or breakthrough with, such as grief from the loss of a loved one, heartbreak from a failed relationship, an injury, disease, or illness in the body for example, you can ask your unconscious mind to access the collective wisdom and create a healing ritual that will guide you to move towards healing. The Healing Ritual deck is a tool to use to create a healing ritual using that collective wisdom and healing power.

What You Can Use This Deck For

You can use your Healing Ritual Deck to guide you in creating a healing ritual for your mind, body, heart, or spirit. This means that if you are having a specific problem, which we will call and 'imbalance' that needs to be resolved, which we will call 'healing', you may use the deck to address this. Therefor you can use your Healing Ritual Deck to address ANYTHING. An illness, a relationship or career problem, mental or emotional imbalances or any other topic of concern.

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You may also use your deck on behalf of someone else. You can create and perform a healing ritual for someone you care for, a family or friend or even for the collective, the world or humanity. When performing a ritual on behalf of someone else it is important to honor their freedom of choice. This can be addressed by simply adding the following to your blessing at the beginning of your ritual, 'May this healing ritual go out to _____, if they are open to receiving it and if it is in their highest good. If not, please send this healing ritual to another soul who needs it and is open to receiving it'.

How to Use Your Healing Ritual Deck

Getting Started

Give yourself permission to be open to your own unique healing journey and use this Ritual Healing Deck as a tool to assist you in your return to wholeness.

Dr. Rachel Dew,
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After setting your overall intention for your deck, close your eyes and imagine a bright healing light is above you and that it funnels down, or pours down filling your deck with the healing light. You may experience this visually in your mind's eye or just sense it. Either way is totally fine.

I recommend both cleansing the deck with smoke and performing the above visualization before each use of your Healing Ritual Deck.

Blessing

Before each use, read this blessing. It can be spoken out loud or read within your mind only.
Blessing: 'I ask for help and guidance to help me heal through connecting to my unconscious mind, my higher self and the loving healing energy of the Universe (God, Mother Earth, Spirit, Jesus, Buddha or whatever specific name you have for the higher power of your understanding). I ask that this deck be connected to all of the energy of love and healing for my highest good and the highest good of all. I ask for guidance and loving protection during my entire healing ritual. I am grateful for the abundance of healing that is entering my life and for the return to wholeness I will be experiencing'.

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*Add this if performing a ritual on behalf of someone else - 'May this healing ritual go out to _____, if they are open to receiving it and if it is in their highest good. If not, please send this healing ritual to another soul who needs it and is open to receiving it'

Card Types - Element, Ritual & Manifest

There are three categories of cards, Element, Ritual & Manifest within your deck. These are three different parts of the healing ritual process and should remain separated in their group. Each are an important part of your healing journey with their own meanings and purpose.

Element

The element cards are the tangible elements that you will need to use for your healing ritual. These are the items that are being called from deep within your unconscious minds connection to all the healing and loving energy within the Universe and its deep wisdom.

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Ritual
The ritual cards are the process by which you perform your ritual. This is where you will bring all of your elements together and use them within the ritual cards placement as well as how they are being called to be used.

Manifest
The manifest cards are the follow up steps, these are the ways that you will continue to co-create your healing moving forward.

Card Spreads
No matter which number for your card spread that you select, you will first set your intention, read the blessing and meditate on it for a few minutes. Next, shuffle each section of your cards - shuffle the stack of Element cards and set them down, next shuffle the Ritual cards and place that stack down under/below the Element cards, finally shuffle the Manifest cards and set those down under/below the Ritual cards. See example below:

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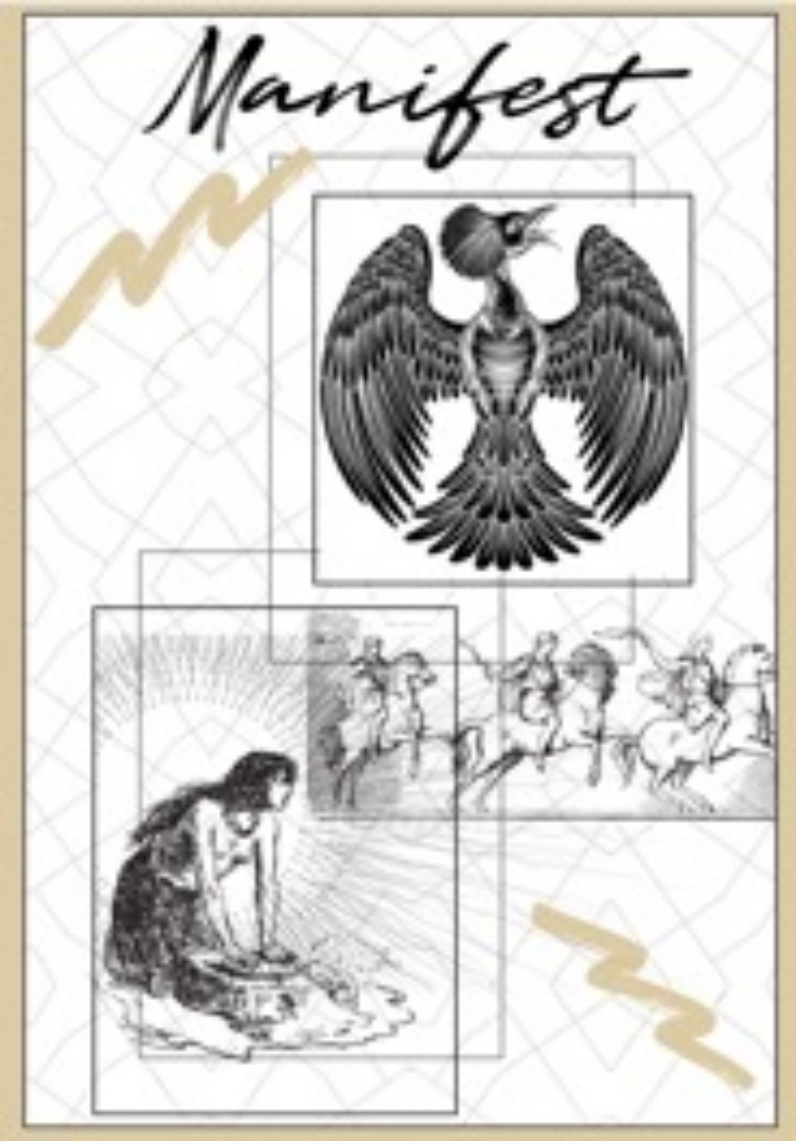

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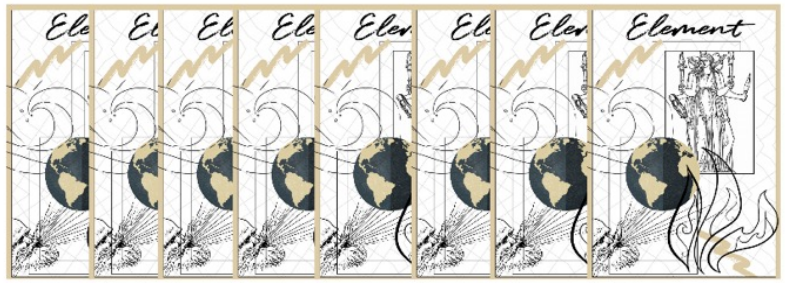
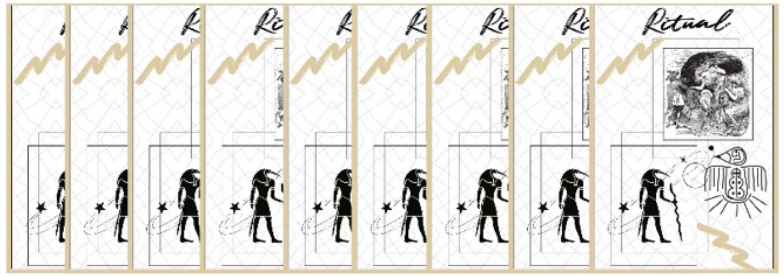
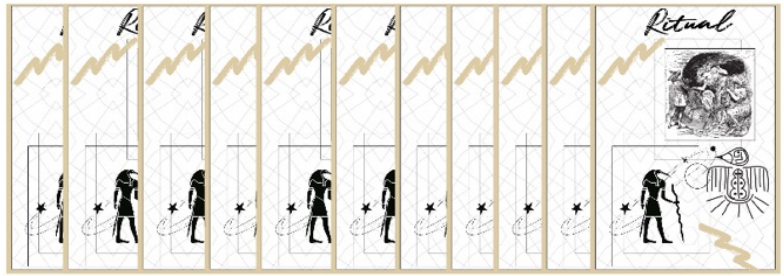
Next, using your hand, fan out each pile of cards to the right and follow your intuition to select the card or cards from each pile (read the breakdown for each number option below to select the number that is best for your healing ritual.







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Pull those cards out and flip them over. Look up the meaning and guidance for each card within this book and then perform your healing ritual.

One Card Spread

The single card spread is best used for a highly focused topic or question regarding what is needed for healing. You will first set your intention, read the blessing and meditate on it for a few minutes. Next, shuffle each section of your cards - shuffle the stack of Element cards and set them down, next shuffle the Ritual cards and place that stack down under/below the Element cards, finally shuffle the Manifest cards and set those down under/below the Ritual cards. Next, using your hand, fan out each pile of cards to the right and follow your intuition to select one card from each pile. Pull those cards out and flip them over. Look up the meaning and guidance for each card within this book and then perform your healing ritual.

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Three Card Spread

The three card spread is best used for a simple healing topic or question regarding what is needed for healing. The three card spread is ideal for one issue that has been experienced recently versus a long and complicated or multi-issue healing. You will first set your intention, read the blessing and meditate on it for a few minutes. Next, shuffle each section of your cards - shuffle the stack of Element cards and set them down, next shuffle the Ritual cards and place that stack down under/below the Element cards, finally shuffle the Manifest cards and set those down under/below the Ritual cards. Next, using your hand, fan out each pile of cards to the right and follow your intuition to select three cards from each pile. Pull those cards out and flip them over. Look up the meaning and guidance for each card within this book and then perform your healing ritual.

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Six Card Spread

The six card spread is best used for a healing need, healing topic or question regarding what is needed for healing that is effecting multiple areas within your mind, body, heart & spirit and that may also be causing imbalances within more than one major area of life; health & wellness, family & relationships, career & finances, self-development & spirituality. If you are unsure if your issue is having an effect on multiple areas, you can move forward on the assumption that they are indeed effecting multiple areas since all aspects are interconnected and healing holistically. You will first set your intention, read the blessing and meditate on it for a few minutes. Next, shuffle each section of your cards - shuffle the stack of Element cards and set them down, next shuffle the Ritual cards and place that stack down under/below the Element cards, finally shuffle the Manifest cards and set those down under/below the Ritual cards. Next, using your hand, fan out each pile of cards to the right and follow your intuition to select six cards from each pile. Pull those cards out and flip them over. Look up the meaning and guidance for each card within this book and then perform your healing ritual.

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Twelve Card Spread

The twelve card spread is best used for long term healing processes, or healing that may need to take place with many steps over time. The twelve card spread is ideal for chronic illness, injury or stuck traumas. You will first set your intention, read the blessing and meditate on it for a few minutes. Next, shuffle each section of your cards - shuffle the stack of Element cards and set them down, next shuffle the Ritual cards and place that stack down under/below the Element cards, finally shuffle the Manifest cards and set those down under/below the Ritual cards. Next, using your hand, fan out each pile of cards to the right and follow your intuition to select twelve cards from each pile. Pull those cards out and flip them over. Look up the meaning and guidance for each card within this book and then perform your healing ritual.

Dr. Rachel Dew,
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Performing Your Ritual

Use your cards as guidance, however, give yourself permission to trust and follow your internal guidance. As you begin your ritual let yourself go and follow your instincts. Maybe you will feel guided to hold, throw, stack, raise or move one or all your elements. Follow this feeling as well as incorporate the cards instructions. There is no right or wrong way to perform your healing ritual. Your own internal guidance from your intuitive intelligence will be the most powerful aspect or element to bring to your healing ritual.

(INSERT LIVE READING AS EXAMPLE)

- **Energy healing practices (Ho'oponopono, Touch, etc.) – where attention and intention goes, energy flows**

Dr. Rachel Dew,
DNM, PhD

Energy, Energy Work & Energy Healing
There are so many different ways of practicing energy work, energy medicine and energy healing. There are a ton of classes you can take to get a certification within different schools and approaches to energy work or now commonly called 'light work' as a modality. You can educate yourself by reading different books, watching videos, and experimenting. There is a plethora of information out there. I am going to teach you what resonated with me. I'll make it super simple, all the research, all of the different ways that I learned and all of the different approaches to energy work which has been boiled down into one very simple technique that I have merged together and what has worked for my clients, myself and my students over the years.

I want to invite you to continue to dive into this subject and continue to explore it even beyond what you learn within this textbook. If some specific type of lineage, school, approach, or type of energy work really resonates with you, get a book, take a class or watch a video on it. Continue to dive deep in whatever direction is calling you.

Dr. Rachel Dew,
DNM, PhD

First, I want to demystify energy work a little bit. Energy itself is, based on quantum physics theories, both frequency and matter. Every atom, every particle, everything that is solid matter that we experience also has a frequency, it is also energy.
This means that every part of the world that we experience on a tangible level is also energy or frequency. This concept is not something that's woo-woo and out there. Instead, my approach to working with energy is about how we work with and manage the energy that we have in this body and what are we capable of doing with energy work externally?

With energy work, one of the things that we can do is work on bringing balance and healing to our own bodies, on a physical level. We can also use energy work to bring balance and healing on a mental, emotional, and spiritual level aspects. We can also use that skill of managing and directing energy outwardly to help others. All energy work should be rooted in the foundational desire or intention of bringing harmony, healing, balance, and wholeness. Again, energy work is just one tool, and it is not the right tool for everyone.

Dr. Rachel Dew,
DNM, PhD

Energy work is not the fix all for everything. Energy work can shift a frequency however, it is up to the individual to be able to hold or maintain the healing or higher frequency themselves.
Let me illustrate this. I am a master practitioner in Reiki and am also trained in other eastern types of energy work as well. When I was in private practice I incorporated or integrated energy work as one of the ways that I supported clients.

Reiki is popular in the United States, there are a lot of Reiki practitioners, and this has become more mainstream. People would go to a Reiki practitioner if they experienced an injury in their body, dealing with grief or for many other reasons. Reiki, just as any other form of energy work can be beneficial in addressing issues within any of the four of the major systems; mental, emotional, physical, or spiritual.

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For this illustration, let’s use someone experiencing a problem within their physical system. Someone goes to see a Reiki practitioner with an injury in their shoulder. The Reiki practitioner will do energy work on that area. The person walks out and realizes the pain is gone, "Oh my gosh, I feel so much better!", they are experiencing a lack of symptomology and a lack of pain now. What happens many times is that the pain comes back. Then they go back to the Reiki practitioner. The Reiki practitioner does more energy work, and they feel relief... It's the same cycle, it keeps happening. The Reiki is acting the same way that taking a pain killer is, only it is a more naturopathic approach.

Everything is frequency. Imagine for a second that my kidneys are healthy right now. So, my kidneys are vibrating or having energy or frequency of healthy kidneys. That is the frequency that they are maintaining on their own.

Dr. Rachel Dew,
DNM, PhD

Let's imagine for a second, that I have an unhealthy kidney and it is creating and vibrating at an unhealthy frequency of that kidney. If in this case I were to go and get energy work, that brings balance to that frequency but whatever the core reason that is creating that unhealthy frequency was not addressed or corrected.

Another illustration of this is:
Have you ever had a day where you felt fairly peaceful, you were having a good day, and then heard some hardcore thrash metal or really angry hip hop and then suddenly felt angry? This anger begins to dissipate once the music (or negative frequency is gone) and the frequency that the person was originally operating at becomes restored. This is also the same thing we experience when we get around a negative or toxic person. We start feeling it in our body! But then we get away from them, though we might feel that frequency for a little while, we return back to the frequency that our core is resonating out.

Dr. Rachel Dew,
DNM, PhD

If you have an illness in your body, that is your bodies feedback. If we go in and treat that frequency of illness with energy work, for example, there can be some benefit to that. However, we also have to resolve it inside out, on a core level so that the person is able to generate a healthy frequency moving forward. Sometimes people are already moving and shifting their own personal frequency by other work they are doing and the help that they get from energy work gives them the space or the edge needed to be able to maintain that frequency. Because they have already been doing some core work, they are able to maintain the healthy frequency moving forward.

It's important to be doing that inside out work and resolving the core in addition to doing outside in work, which energy healing is. That core issue is what's creating the frequency of unhealthy or imbalance in the first place.

I am not saying that we are responsible for creating our disease. I am saying that we can understand it however, we can be empowered and accountable for shifting the outcomes and shifting our personal vibration, which can lead towards restoring balance and health.

Dr. Rachel Dew,
DNM, PhD

Performing Energy Work

The simple, simple foundations of all energy work, no matter where you study it, can be distilled down into the following statement - where attention goes, energy flows.

This is why 'setting an intention' is a powerful part of many mindfulness practices. Setting an intention is focusing and flowing the energy in that direction. So, where your you set your intention, attention goes. Where you focus your attention, that is where the energy flows.

We magnify the thing that we are focused on. To make the concept and application of performing energy work simple, you can set intention and a focus on that intention and there is a natural energy that begins to get transmitted to that, from you. It can be as simple as that.

Dr. Rachel Dew,
DNM, PhD

Now, let’s build on that and create a more in depth and tangible way to practice energy work in a way that you can apply energy work to yourself, your coaching practice, and your clients.

With the energy work we have to set the intention. This is clearly where I am going to direct my energy, this is for healing, for a higher positive purpose and to restore balance. Typically, when we are doing energy work, we are setting an intention for healing, wholeness, harmony, or balance for the highest good of the person, ourselves or someone else. We set that intention and that is where the energy begins to flow, this happens automatically. We then can extend our hands towards that person, place, or thing. Whether it's towards self or someone else you're working with. You can close your eyes to help your focus become very narrow and you imagine that intention or that focus that you are creating; the intention of healing, wholeness or harmony or health; actually, leaving your hand, flowing out of you, out of your hands and into the other person or into yourself.

Dr. Rachel Dew,
DNM, PhD

The Energy Work Technique

Here are the specific steps to conducting energy work:

1. Close the eyes and the specific intention.
2. Imagine the energy leaving you, going out through your hands, whether coming back to you or going out to another other person.
3. You can either physically touch them (or yourself) or not and simply extend your hands towards them. If you feel led by your gut to place your hand on a place of injury or where an emotional pain may be stored in the body listen to this guidance. However, if you are touching someone else, it is important to ask permission before doing so. Asking permission sounds like, 'Would you feel comfortable if I put my hand on your shoulder?'.
4. Applying touch - Bringing your hands together, feel the energy within you, flowing into you from the universe. Then bring the energy to the person, allowing your hands to move and stay at whatever location you feel called to, for however long you feel called to it. This requires that you relax into the process and trust your intuitive guidance. Experimenting on yourself is helpful in building the trust and connection with your intuition.
5. Continue to allow the energy to flow in this manor until you have a sense or feeling of completion.

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When performing energy work, making the physical connection with the recipient helps your focus increase to that place, which in turn helps the energy go there. Some people do energy work at a distance. I do energy work at a distance; I got a call recently from someone that was having an issue and they were out of state. I specifically sat down and did an energy session helping them, through distance and it was effective. Having direct contact does not matter however it can help you focus more. Physical touch can also help the person that is receiving the energy work feel more connected to the process. Follow your gut on using touch or not using touch, try both ways on yourself and see which one you connect with more.

For you, if you have any kind of concern that energy work might be sacrilegious, or whatever your labels or definitions are, if there is any feeling for you that doesn't feel doing or receiving energy work is safe; I want you to listen and to honor that. I also want to invite you to question that, where is that coming from? I am not familiar with any religion that does not incorporate energy work.

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If you read the bible there are many instances of Jesus laying hands upon someone and healing them. Throughout history there is energy medicine and energy healing in many tribal environments. In ancient times, a person who was ill or suffering would to the tribal elders for energy work to be treated.

Guess what else? Intuitively we do this energy work without even realizing it! Have you ever seen a small child who has stubbed their toe? Or have you ever banged your knee or your arm on something? What is the very first thing that you will naturally and instinctively do if you bump up against something or have an injury? You will put your hand on it and you will breathe very deeply, and you put all of your attention on it. Guess what that is? That is the bodies unconscious and natural response to healing itself and that is exactly what we are doing intentionally here. It is nothing it something you are already doing.

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I know that there are lots of people who charge you thousands of dollars and present themselves as real smarty pants guru's and make energy work really difficult to access. I would like to remove that myth entirely. Energy work is something that is basic and instinctual and something that you are already doing.
So, let's try this. Do a little exercise on yourself. Right now, I want you to close your eyes and set an intention for your highest good. Something that you would like to bring energy, healing, or balance to, in your life or in your body. Now that you have set that intention, I want you to put all of your attention on that. Imagine that intention as pure energy flowing all the way out through your hands. See if you can feel it tangibly, a little bit. If you feel moved to do so, go ahead, and bring your hands to a certain part of your body...Really focus on sending that energy with that intention, into you. Take one deep, deep breath in. Really bringing in all the last bits of energy you might need. Exhale and release the hands, open the eyes.

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Steps to an Energy Work Session

The first thing that you are going to do is ask your client what they need help with, saying something like, 'What would you like energy work for? Is it something mental, emotional, physical, or spiritual?'. I recommend writing it down as sometimes we can get caught in the flow of the energy and then we lose our attention, and the energy retracts.

The next step is to ask their permission, 'Is it okay if I do energy work with you today and if I feel led to it, is it okay if I touch your body in an appropriate way. If not, it's completely fine. The energy work will still be effective, I just want to know what you are comfortable and not comfortable with before we begin'.

Once you have their permission and clarity about their boundaries, you are going to take that specific request of what they want the energy or healing work for, and you are going to close your eyes. You are going to set that as your intention and attention, go ahead and ask the person you are working with to also close their eyes and set that as their intention and to focus on bringing healing through that energy. Now, you are both focused on the same higher good for that person and the same intention. All the attention is on that

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Then as your eyes are closed, imagine all the healing energy of the universe merging with your own. Roll your palms face up or hold them out in front of you. Do whatever you feel the most connected to the feeling of the energy releasing out of you. Now just imagine all of that intention turning into energy leaving your hands and projecting towards that person. You can begin to extend your hands towards them or just turn your palms to them and just feel the energy leaving your body.

Here is an important thing to keep in mind. I want to be clear about something, you are not giving your energy away to them. A lot of people that I talk to who are practitioners in energy healing or energy healing will talk about feeling completely drained because they are actually giving their energy away, they are projecting their own energy away. The way that you perform energy work as an Integrative Life Coach is to draw in and funnel or channel the energy from the universe through you. We plug in the light - we got have an energy source otherwise we are draining out own battery. How do we plug in?

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We have practiced this before with other techniques, we close our eyes, imagine the crown of the head opening, we imagine the healing light about us, funneling into our body, filling out entire body and that is the energy that we're merging our intention and attention with and sending out.

This energy that is going out through you, your imagining it is coming down into you and blending with that intention that you have set and is now moving out through you. You are not giving your energy away. You are literally channeling that energy; you're just mixing your attention and intention with it. Your energy does merge with it but it's like surfing a wave instead of trying to be the ocean. You can also simplify that ‘plug in’ process to just imagining that you are receiving and channeling energy from the universe. Practice it both ways and see what you feel more connected to.

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Safe Touch Review

Later in the guidelines section you will learn more extensively how to touch safely and the specific safe touch protocols. In this textbook, I will expand on those for the specific application of energy work. Be mindful of how you touch people and ALWAYS get permission first. I tend to put my hand out and lay it flat. I have my hand make the connection with the client and allow the fingers to relax down. I don't grab, I don't rub, I don't cuddle, and I don't pat. I lay the palm flat first and then allow the hands to relax. If possible, leave the fingertips up off the flesh a bit- it is a respect thing to do that will also provide safety for the client. Doing this is a way of honoring their physical body thing and it helps to increase their feeling of safety and builds more rapport with you. Which is going to make the entire process more effective.

There are areas you will NEVER touch; these include the genitals and the breasts for women.

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Another thing, even if you are really feeling this powerful energy leaving through you, I am going to invite you to move very slowly and very gently. You will not don't press, squeeze, or push. The energy can feel very intense in your body at times and when you do you need to be even more intentional about the touch being gentle and slow.

Let me give you an example that illustrates why we do not aggressively touch EVER…

Many years ago, someone was performing energy work on me. They got a very strong intuitive hit that they needed to send some energy to my thyroid, and I was having a thyroid issue at that time in my life.

Do you know what they did? They said, 'I feel like I need to touch your thyroid right now, is that okay?', I said yes and then they came at me aggressively with two hands and grabbed me by my throat and started squeezing. I was looking in her eyes and I thought to myself, 'energy work or homicide?'.

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This person looked about ten levels of crazy and when they pulled their hands away, I had fingerprints on my throat. She had the best intention in the world, however, the way she came across and the way she performed touch was weird and not helpful. Do you think while someone's hands are around my neck that I will be receptive to receiving and energy? No! My whole being went into fight or flight, ninja status, internally screaming, 'stay back…'. I am going to protect myself in a situation such as that, which is blocking off any energy, not opening up to receive it.

Getting Permission

Energy healing is a do with process, you cannot send energy at people who don't want to receive it. On that note I am going to mention to you that you know people that you really believe you could help with energy work. You may think, 'Maybe I'll just send them some healing energy.' That is wonderful, and I recommend sending healing energy out into the world, to situations and specific people. However, when we send energy out, it is not ethical or ecological to do energy work on anyone without their permission.

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That sounds kind of weird right because prayer is a form of energy work. Shouldn't we pray for everyone, shouldn't we send positive energy out into the world? Absolutely, but let me give you the structure for an ethical and ecological way to do energy work on someone that you might not have permission from.
When you think of a person or a situation, think of their highest good and set an intention for that versus what you think should happen.

Then we would say, 'I am going to send this energy out towards them and if they are open to it, let the energy go to them; or if they are not open to receiving the energy, please let that energy go to someone else that would be equally helpful and beneficial for'.

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That is the ecological and ethical approach to doing energy work for someone you may not have permission from. I think it is important that we respect boundaries, if someone says, ‘Energy work is not for me, it's against my religion’ or ‘It's against my beliefs’, please do not do energy work on them anyway. That is not honoring, that's you thinking that you know what’s best for them and when you take that position now you are an advice giver versus a coach. When you have this mindset, you are attached to your belief and you are not creating unity; you are breeding division because you are taking the position that you are right, and they are wrong. You can send energy out for their highest good and say the phrase mentioned above, if they receive it, they receive it... If that is not for them, then that energy or blessing can go to someone else.

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Ho'oponopono

Huna teachings are powerful for ALL aspects of healing and include the Ho'oponopono forgiveness technique. Below is the description and steps directly from Dr. Matthew B. James, a twelfth generation lineage Huna teacher from whom I learned this technique: "Hooponopono means to make right. Essentially, it means to make it right with the ancestors, or to make right with the people with whom you have relationships. We believe that the original purpose of Ho'oponopono was to correct the wrongs that had occurred in someone's life including Hala (to miss the thing aimed for, or to err, to disobey) and Hewa (to go overboard or to do something to excess) which were illusions, and even "Ino" (to do harm, implying to do harm to someone with hate in mind), even if accidental." - www.huna.com

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THE PROCESS OF HO'OPONOPONO:

1. Bring to mind anyone with whom you do not feel total alignment or support, etc.
2. In your mind's eye, construct a small stage below you
3. Imagine an infinite source of love and healing flowing from a source above the top of your head (from your Higher Self), and open up the top of your head, and let the source of love and healing flow down inside your body, fill up the body, and overflow out your heart to heal up the person on the stage. Be sure it is all right for you to heal the person and that they accept the healing.
4. When the healing is complete, have a discussion with the person and forgive them, and have them forgive you.
5. Next, let go of the person, and see them floating away. As they do, cut the aka cord that connects the two of you (if appropriate). If you are healing in a current primary relationship, then assimilate the person inside you.
6. Do this with every person in your life with whom you are incomplete, or not aligned.

The final test is, can you see the person or think of them without feeling any negative emotions. If you do feel negative emotions when you do, then do the process again.

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Self-Care as a Practice

Feelings of being drained, burned out, unbalanced, stressed out, overwhelmed, and simply exhausted… many of your future clients as well as millions of people around the world are struggling with this. You have already learned all about stress – stress reduction, stress management and increasing the capacity to deal with stress. You have also learned many different transformational somatic techniques and tools. All these now come together in assisting your clients to create a self-care practice which will include any somatic tools and techniques that they feel are helpful to add, stress management, stress reduction, and any tools they want to use to increase their capacity to deal with stress. Their self-care practice will be completely unique to them, one that fits into their lives in a balanced way and can be achieved in practice on a consistent basis.

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There are seasons of life, those particularly challenging times, that sometimes lead to what becomes our new normal. Carrying a huge load on our shoulders and literally dragging ourselves through it. Sometimes life's demands feel so intense, time-consuming, all-encompassing time and energy wise that the idea of balance let alone even 5-minutes of self-care may seem laughable to your clients. Those are in fact the times when we most need self-care to restore balance and it leads us to being more successful & productive. Kind of an oxymoron, right? I totally agree.

About 15 years ago I found myself at a tipping point. I was a single mom, a business owner of a wellness center and integrative life coaching private practice, a fitness junkie, a national speaker, and author perceived as a wellness guru and my life was totally out-of-balance. I wasn't following my own advice and I had a million reasons why I just needed to –
Get it all done
Take care of everyone
Work harder
Make more money
Conquer & achieve my goals
Suck it up & deal…

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I had clients relying on me to help them transform their lives and overcome their challenges, speaking engagements where people who were struggling were looking to me for answers, a busy teen to support and at the end of each day I was beyond wiped out feeling I had no time, energy, or money to support and care for myself.

Guess where that mindset led me? To even MORE frustration, more work, more exhaustion…basically more of everything that I didn't want to experience.

Everything started to break down, my thought life, my emotions, my body and even my spiritual life. I had to STOP and take an honest look at how I was choosing to live my life and the strategies for succeeding. Were they really effective? No, they weren't. I was not thriving, I was surviving.

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How the heck did this happen… oh yeah, those mindsets, habits, and patterns I had been operating on as if they were true. Yup, those pesky buggers had yielded this result. Here's where I made a powerful choice**.** I chose to NOT beat myself up and instead to change the strategies and approach I was taking.

I knew self-care and balance was important, I had written and taught on the subject for years but somehow, I had stopped giving myself permission to value self-care, make it a priority and take care of myself! I knew something had to change in order to create different results in my life.

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We all have big dreams, challenging goals, and complicated lives that each create endless 'to do' lists. We can easily get sucked away into them only to discover months later that we are almost at a point of shipwreck! Our over-worked minds are running around on hamster wheels of endless thoughts, tasks, and negative thought cycles. Our emotional life is shot… ups and downs with fears, worry, sadness, frustration, resentments, even anger. Our bodies: the vehicle we need to use to get through all these big dreams is breaking down fast on us and the results of many months of unbalanced attention is leading to some pretty unwanted results! And our spirit, soul, and spiritual life… huh, what?!? Yeah, that has fallen by the wayside… you may even be trying to remember the last time you truly felt connected to your true self and the God of your understanding.

'I can't stop because if I do it will all fall apart. I have to push forward', this was my mantra for years… sound like you? Good news. This is actually backwards. This may be a belief you have been operating on as if it were true. But it is not. If we truly question this and begin to see how we may have been wrong in agreeing with the truth of those and similar statements, we can begin to ask the even more powerful questions…

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Is it really true?
Does it serve me to hold onto this belief?
If not, can I let this go?

As integrative somatic practitioners you will introduce the idea of self-care as part of their overall somatic care plan. Help them to identify what self-care looks like and feels like for them and encourage them to add it into their somatic care plan.

Let's bring it all together...

The Somatic Care Plan

The Somatic Care Plan is a gameplan for consistent ongoing practice that includes somatic tools and techniques, mindfulness, and self-care. This is an exercise you can either do with your clients or provide to your clients as a handout that they can work on in-between sessions on their own.

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SOMATIC CARE PLAN

BELOW LIST THE SOMATIC TOOLS & TECHNIQUES TO PRACTICE REGULARLY. NEXT TO THAT YOU WILL LIST WHAT IT HELPS WITH

SOMATIC TOOL/TECHNIQUE	WHAT IT HELPS WITH

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SOMATIC CARE PLAN

BELOW LIST THE SELF-CARE ACTION ITEM TO PRACTICE REGULARLY.
NEXT TO THAT YOU WILL LIST WHAT IT HELPS WITH

SELF CARE ACTION ITEM	WHAT IT HELPS WITH

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SOMATIC CARE PLAN

BELOW LIST THE MINDFULNESS ACTION ITEM TO PRACTICE REGULARLY.
NEXT TO THAT YOU WILL LIST WHAT IT HELPS WITH

MINDFULNESS ACTION ITEM	WHAT IT HELPS WITH

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Somatic Practitioner Business

- **Guidelines, Legal and Ethical Scope of Practice**

This section is critical for your practice as an integrative somatic practitioner. These guidelines and legal and ethical scope of practices will protect you legally, keep your future clients safe and ensure that the work you do together is of the highest standard and efficacy!

'Somatic approaches need additional and more extensive ethical standards than those for conventional counselling and psychotherapy (or life coaching) because of a) the nature of touch and personal boundaries, and b) the ability of somatically oriented approaches to bypass a client's "usual" defenses and coping abilities and by doing so, often activate more powerful and dramatic reactions.

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In the case of body psychotherapy where touching is used the situation is more complex and a greater degree of care is necessary to ensure that ethical issues are fully addressed. This paper is directed to the ethical considerations of body psychotherapy in the broadest sense. The European Association of Body Psychotherapists (EABP) have developed standards of practice, a code of ethics, a definition of body psychotherapy, and competency criteria for therapists. Their definition and criteria are included here to provide a sense of what body psychotherapy is and what areas of competency EABP deem appropriate.

Introducing the body more directly into the therapeutic process, especially with touching, can generate transference with need fulfilment, sexual and boundary issues.'
https://books.google.com/books?hl=en&lr=&id=e0s1AlEucxkC&oi=fnd&pg=PA79&dq=ethical+practice+somatics+and+children&ots=nS8bafEUwU&sig=Lz2ez_xnGeJG_4YwrPjwumOVMng#v=onepage&q=ethical%20practice%20somatics%20and%20children&f=false

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Here are the areas we will cover in this section –

- Informed Consent
- Permission
- Boundaries
- Transference
- Safe Touch
  - Permission for touch
  - Forms of touch
  - How to practice safe touch
  - Sexual misconduct
- Breaking Connection
- Suicidal clients
- Safe space guidelines
  - Practitioner safety guidelines (attire, tone, language)
  - Safe environment
  - Virtual visit safety
- Referring out to mental health practitioners and/or medical doctors (when, why, how)
- What to do if a client becomes triggered

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An excellent resource for additional study is the book: Body, Breath, and Consciousness: A Somatic Anthology (chapter on Ethical Considerations in Somatic Therapies) by Ian Macnaughton, Peter A. Levine.

Informed Consent

The Oxford Language Dictionary defines consent as: Permission granted in the knowledge of the possible consequences, typically that which is given by a patient to a doctor for treatment with full knowledge of the possible risks and benefits.

NIH Cancer Institute defines informed consent as: A process in which patients are given important information, including possible risks and benefits, about a medical procedure or treatment, genetic testing, or a clinical trial. This is to help them decide if they want to be treated, tested, or take part in the trial. They further outline 4 principles:

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- The patient must be able to make a decision (note young children or those with dementia have legal guardians or powers of attorney who make these decisions on behalf of the client)
- There must be an explanation of information before a decision is made
- The patient must understand the medical information given
- The patient must understand their decision is voluntary.

While integrative somatic practitioners are not medical practitioners and do not have 'patients', we follow the guidelines above as they apply to somatic work.

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Permission
Somatic work and practices are a do with process, not a 'do to' process. You cannot implement any tool, technique, or aspect of somatic work if your client does not want to receive it. Beyond that, it is not legal, ethical, or ecological to do somatic work on anyone without their permission.

Getting Permission
Later, we will review the specific permission for touch, however, below is the general guideline and language for gaining permission from your client on non-touch-based techniques and tools:

- Explain the technique or tool in full detail
- Ask the client if they would like to try it to see if it would be helpful
- Ask them if they want to try it in the session today or in a future session or perhaps on their own
- Honor and respect the desires they expressed above AND if they communicate that they want to try it in a future session, at that time you will need to gain permission again by asking the questions above again

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Boundaries
A boundary can be described as a frame around the client-integrative somatic practitioner relationship that creates safety for both the client and the practitioner. Integrative somatic practitioners need to establish clear boundaries in their work because clients can easily misunderstand the nature of the relationship.

Let's review some areas of boundaries and clarify their use in practice -

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Multiple relationships

Positive Psychology reports that 'The APA ethics code (2017) defines multiple relationships taking place when a psychologist is in a professional role with a person and simultaneously engages in or promises to take part in another role with that person or another person closely associated. Examples of such roles include sexual, social, familial, and business relationships.
The code warns that multiple relationships might impair a psychologist's objectivity, competence, or effectiveness in performing their functions and might risk exploitation or harm to a client (APA, 2017). However, best practice guidelines for therapists and coaches do not explicitly rule out *all* multiple relationships. Indeed, Zur (n.d.a) notes that multiple relationships are unavoidable in many small and interdependent communities, such as in the military, marginalized communities (e.g., LGBTQ+ and deaf communities), church groups, rural communities, and university campuses'.
https://positivepsychology.com/boundaries-psychology-therapy/

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Practitioner self-disclosure
Practitioners should not disclose personal information about themselves except for when it is in service of the client. When this information is shared it should only be broad stroke versus detailed information. It should never be used to center yourself or your experiences or to validate that you understand how your client feels because you went through something similar. It can however, when done appropriately be beneficial in creating a safe space for people who have experienced specific traumas such as rape, domestic violence, other forms of physical violence, have/had diseases, having children, being married, single or divorced, sexual preferences (LGBTQ+ as an example), racial trauma, natural disasters, or war, etc.

Physical touch
See safe touch section.

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Fees and modes of payment
It is important to let clients know before beginning your work together what your fees are and what mode of payments you accept as well as when payment is due (example: upon scheduling or at the end of each session or sold in packages up front).

Communication channels
Clearly outlining and sharing your acceptable communication channels is key to your business practices. If you do not clearly define these and share them, your clients may end up texting or calling you day and night. It is up to each individual practitioner to come up with their own boundaries around communication channels, days, and times.
(share my personal boundaries around this)

Length and location of sessions
Clearly outline and communicate how long each of your sessions will be and where they will be located (at an office, at your home or virtually) ahead of time.

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Interaction outside the sessions
It is recommended to keep client and personal lives separate. Please refer back to the 'mutual relationships' section above. Let's consider some additional strategies to establish and communicate healthy boundaries with your clients.

- Use contracts and informed consent
- Keep track of time
- Honor your own boundaries around office hours and times of contact
- Be mindful of self-disclosure
- Remain conscious of personal feelings (give therapist example of recommending divorce)
- Consider the implications of physical touch and only touch after consideration and permission
- Communicating all boundaries with clients both verbally and in writing
- Practice boundaries with social media (keep one for work and another for personal use. Also do not look up your clients)

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Transference

Good Therapy describes transference as 'Transference describes a situation where the feelings, desires, and expectations of one person are redirected and applied to another person. Most commonly, transference refers to a therapeutic setting, where a person in therapy may apply certain feelings or emotions toward the therapist', however this applies to integrative somatic practitioners as well.

Good Therapy further outlines the following more common types of transference:

- Paternal transference **-** when an individual looks at another person as a father or an idealized father figure. The person may be viewed as powerful, wise, and authoritative, and an individual may expect protection and sound advice from this person.
- Maternal transference - occurs when an individual treats another person as a mother or idealized mother figure. This person is often viewed as loving and influential, and nurture and comfort is often expected from them.

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- Sibling transference - can occur when parental relationships are lacking or when they break down. Unlike parental transference, this type of transference is generally not represented by leader/follower behavior, but by peer or team-based interactions.
- Non-familial transference - can be seen when individuals treat others according to an idealized version of what they are expected to be rather than who they actually are. Stereotypes (and biases) can form in this manner. For example, priests may be expected to be holy in everything they do, while policemen may be expected to uphold the law at all times, and doctors may be expected to cure any ailment.
- Sexualized transference - sometimes categorized as either erotic or eroticized transference, may occur when a person in therapy develops a sexual attraction to their therapist. While erotic transference often refers to sexual thoughts an individual identifies as unrealistic and can be a positive type of transference, eroticized transference is a consuming attraction toward the therapist that can be detrimental to the therapeutic relationship and the client's progress.

https://www.goodtherapy.org/blog/psychpedia/stereotype

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More simply put, transference is when someone redirects their feelings about one person onto someone else. A client can redirect their feelings onto you, and you can also project your feelings onto them. A good example of this is that you may discover that a client triggers you or reminds you of someone from your past. This left unchecked can color the care you provide to the client. Later we will review more about unconscious biases within the section on diversity, equity, and inclusion.

There are some simple steps that you as a practitioner can take to avoid transference as well as what to do if you suspect transference from a client.

1. Practice strong boundaries
2. Be mindful and try to intuit if transference begins to occur
3. If it is occurring with you, work on this with a therapist or a coach, or at the very least process it and try to move beyond it and if you are unable to do so, refer the client out to a different practitioner

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4. If this is happening from your client, gently bring it up and try to have an open, gentle discussion about what you are noticing and ask the client what they are feeling. Then in a kind manner, remind them of your boundaries. If it continues to occur after a few more sessions, refer the client out to a different practitioner

Safe Touch

It is possible to conduct most of the somatic tools and techniques without the use of touch. Even many of the techniques that require touch can be modified and conducted by the practitioner as a guided self-touch exercise instead. Obviously, when this is done, the considerations around safe touch is significantly decreased to that of creating a safe space and environment.

However, touch can be deeply therapeutic for client's that it is appropriate for... and of course the only one who can determine that is your client!

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- **Permission for touch**

Any touch-based practices always begin with asking the client during the intake process if they are comfortable with hands on touch. Not only will you ALWAYS ask this in your intake or first session, but you will also need to ask permission each and every time in all sessions prior to touching your client. Permission one time does not equal permission always.

- **Forms of touch**

Somatic touch within integrative somatic practices 'is uniquely designed to touch based intervention modality to help the body recover from physical and emotional overwhelm, which can also be called traumatic experiences, ranging from the earliest of experiences to current ongoing chronic pain. https://www.somatichealingtherapy.com/resources/what-is-touch-trauma-therapy

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However, there are many different forms of touch, and many of these are both inappropriate and unsafe to use within your practice. The main forms of touch are:

- **Therapeutic touch** - Touch with the sole intention of healing by a trained practitioner.
- **Safe touch** - These are touches that keep clients safe, are a positive experience for them, and that make them feel cared for.
- **Unsafe touch** - These are touches that hurt a person's body or feelings (for example, hitting, pushing, pinching, and kicking) or do not respect human boundaries or have the intention of harm.
- **Unwanted touch** - Any touch (sexual or otherwise) that occurs without the explicit consent of the recipient. No one has the right to touch another person in any way without their consent.
- **Intimate and/or sexual touch** (which can be safe, unsafe, or unwanted touch) – These include all forms of contact such as holding hands, hugging, rubbing shoulders or massaging/caressing the body, cuddling, kissing, and sex or sexual acts. Being physically intimate is not exclusive to sexual or romantic relationships but can be platonic as well.

The only form of touch that will be used by integrative somatic practitioners are safe touch and therapeutic touch.

Dr. Rachel Dew,
DNM, PhD

Safe Touch

Safe touch or in somatic therapy 'boundaried touch means that the therapist's hand is well boundaried, that their touch is firm and definite. In merging touch this sense of boundary is lacking. This type of touch can be simulated by putting two hands together, palm to palm, for an extended period of time. The difference between the two surfaces as separate entities disappears as time goes on. The sense of the two hands has dissolved; they are now one. If the therapist touches with the intention to join in this way, the touch is termed a merging touch. Erotic touch involves a sexualized wish that is expressed through the fine motor movement of the therapist's hand. The neutral touch carries with it a lack of these latter messages; rather, the information does not evoke a meaning other than "being touched".'
https://www.bodynamic.com/blog/ethical-consideration-in-somatic-psychotherapies/

Dr. Rachel Dew,
DNM, PhD

While the use of touch in integrative somatic practice is different than that of somatic therapists or massage therapists, we will draw from some of their safe touch guidelines as well:

‘Touch can be a sensitive subject for someone who has experienced assault of any kind. As a massage therapist, I want my clients to understand that we are in complete partnership and that I absolutely support their processes. The goal of bodywork practitioners is to meet all recipients where they are and work from the needs that arise, versus imposing a one-size-fits-all protocol on clients.

Dr. Rachel Dew,
DNM, PhD

With this in mind, therapists work to educate clients about what a bodywork session should look like and emphasize that, as the recipient, clients are in complete control. On a basic level, we let clients know we will check in with them regarding pressure, temperature, etc., when appropriate. Additionally, we encourage clients to let us know when they need anything at all, be it a new position, a blanket, a bathroom break, a change in music, or lighter pressure. Clients need to understand that they are in charge of their session and have full control over what happens to their body, including how, and how much, they will be touched. After surviving a traumatic experience, receiving safe, interpersonal touch can be an important part of the healing journey.'
https://www.massagetherapy.com/articles/touch-trauma

Dr. Rachel Dew,
DNM, PhD

- **How to practice safe touch**

Steps to safe touch –

- The first in practicing safe touch and therapeutic touch is centering, in which the practitioner focuses on his or her intent to help the client. Remember that therapeutic touch is touch with the sole intention of healing by a trained practitioner.

- The second step in practicing safe touch and therapeutic touch is asking permission.

- We never practice somatic touch on the male or female genitalia or women's breasts. If there are somatic issues in these places we refer the client to a pelvic floor physical therapist, physical therapist, or sex therapist.

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- We do not ever press our chest, face, or torso onto our client's body. If our shoulders need to move closer to the client's body to person touch, we shift our hips backwards further away from the client. We keep our body as far away as we are able to do so when touching the client.

- We only use touches that keep clients safe, are a positive experience for them, and that make them feel cared for in an appropriate way.

- We touch with gentle or gentle firm pressure using mostly the palms of our hands and angling our fingers away from the body when possible.

- Move slowly when touching

- Check in… ask 'is this ok? Is that too much pressure or not enough or just right?'

- We make sure that our fingernails never dig into a client.

- We wear fitted modest clothing.

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DNM, PhD

- **Sexual misconduct**

While each state has different laws, sexual contact of any kind between a practitioner and a client is unethical and illegal in the State of California. Additionally, with regard to former clients, sexual contact within two years after termination of the client-practitioner relationship is also illegal and unethical.
Do not date your clients, do not have sexual encounters with your clients and never, ever touch your clients in a romantic or sexual way. Do not let your clients touch you in a sexual or romantic manner either.
But it is ethical to do somatic work on friends, loved ones, family members, partners, or spouses? Yes, but not for pay. Avoid establishing a client-practitioner relationship with people you have close relationships with. Instead, this can be a little added bonus like it would be if a masseuse gave their husband a massage after a long stressful day.

Dr. Rachel Dew,
DNM, PhD

- **Safe Touch Review**

Always be mindful of how you touch clients and ALWAYS get permission first and permission for each and every time you do a touch-based technique. Follow all the guidelines you learned for safe touch and therapeutic touch and only use those forms of touch.

I tend to put my hand out and lay it flat when I am touching a client whenever possible first. I have my hand make the connection with the client and allow the fingers to then relax down. I don't grab, I don't rub, I don't cuddle, and I don't pat. I lay the palm flat first and then allow the hands to relax. If possible, leave the fingertips up off the flesh a bit- it is a respectful thing to do that will also provide safety for the client. Doing this is a way of honoring their physical body thing and it helps to increase their feeling of safety and builds more rapport with you. Which is going to make the entire process more effective.

(SHOW EXAMPLE)

Dr. Rachel Dew,
DNM, PhD

There are areas you will NEVER touch; these include the genitals and the breasts for women.

Let me give you an example that illustrates why we do not touch without permission, and we do not aggressively touch EVER…
Many years ago, someone was performing energy work on me. They got a very strong intuitive hit that they needed to send some energy to my thyroid, and I was having a thyroid issue at that time in my life. Do you know what they did? They said, 'I feel like I need to touch your thyroid right now, is that okay?', I said yes and then they came at me aggressively with two hands and grabbed me by my throat and started squeezing. I was looking in her eyes and I thought to myself, 'energy work or homicide?'. This person looked about ten levels of crazy and when they pulled their hands away, I had fingerprints on my throat.

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DNM, PhD

She had the best intention in the world, however, the way she came across and the way she performed touch was weird and not helpful. Do you think while someone's hands are around my neck that I will be receptive to receiving and energy? No! My whole being went into fight or flight, ninja status, internally screaming, ‘stay back…’. I am going to protect myself in a situation such as that, which is blocking off any energy, not opening up to receive it. Now can you imagine that if she also did not ask permission that this may have caused me trauma and would also have been assault?

If you are working with a client, whether it’s an adult or a child, who has experienced mental, physical, or emotional abuse, or any abuse that they report, it is important for you to not ask to touch them until a significant bond of trust has been built between the two of you. This may take a few sessions; this may even take a few months. Be cautious and intentional with this area.

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Move slowly, be gentle, be mindful, be respectful and honoring ALWAYS when performing touch with your clients. Ask for feedback along the way. Notice your client's feedback both verbally as well as in their body responses. If a client jerks when you touch them, that is powerful and important feedback to both listen to as well as honor.

- **Breaking Connection**

Energetic disconnection and release after a session - It is incredibly important to disconnect and sever the energy connection (or intentional connection) after working with clients. Remember, where attention goes, energy flows. When we do not intentionally disconnect or switch the channel we continue to "pick up" or be connected and tuned into that frequency. I have personally experienced feeling drained or even picking up some of the emotional or physical symptoms of clients if I have forgotten to intentionally disconnect.

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DNM, PhD

Here is a simple way to disconnect:

1. Set an intention to disconnect energetically
2. Do something physically to disconnect. One way is to wash your hands and imagine the energy from your client leaving you and running down into the drain.
3. Reset your attention and intention on something else

- **Suicide, threats of harm or abuse**

Let's dive into threats to self or others and what your responsibility is as an integrative somatic practitioner. First, let's talk about harm to others. It is your legal responsibility, as an integrative somatic practitioner to report any threats of violence against another person that your client may express. Now let's define this a little bit.

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If you are working with a client and they are very angry and they say, “Oh my gosh, I would love to just kill him or run him over with my car,” this may not actually be a threat. This may be a way of processing their feelings. When you hear something that sounds like a threat, make sure to clarify. Clarifying this can sound like the following: “Are you expressing an emotion such as anger, or do you really want to do harm to them?” This is a simple question you can ask your client to get clarity. If your client responds with “No, I’m just venting” or “I’m just really angry,” that’s fine, that’s not a threat. However, if they say, “No, I actually would like them to be dead and I have a gun.” Okay, this is now a more realistic threat.

You need to ask them the second and third question. What that looks like is “Do you have a way of harming them?” and “Do you have a plan to do so?” Meaning, how would you harm them, what is your plan? If they do have means to harm them, such as a weapon, and/or a plan, this is when they are really making a threat and this threat must be reported to the authorities immediately. That procedure should be followed for any threat to a person, place, or thing, and for any act of violence.

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DNM, PhD

Now let's talk about threats to harm the self. If you're working with a client and they talk about wanting to die, or having a plan to commit suicide, or wanting to commit suicide, or do any other form of harm to themselves intentionally, again, as an integrative somatic practitioner, it is your responsibility to report threats to proper authorities. But, again, let's define what a threat is. What is an actual threat of self-harm? When a client reports something that seems or sounds like an overt threat for self-harm, or even a subtle threat for self-harm, it's your job, your obligation to really ask those second and third questions.

Get clarity and find out if this is a threat. Again, you're not a mental health professional, so it's always better to err on the side of caution and report to proper authorities as well as to get your client some additional support and assistance from a mental health practitioner if they are having repeated thoughts of self-harm, if they seem suicidal, or if they have simply made a threat. Again, you're not a mental health practitioner and you are not able to determine whether or not they need additional assistance. Therefore, you must help them get additional assistance.

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So, let's break down what this actually looks like if you have a client who makes a subtle threat or an overt threat. A subtle threat might sound like "Oh, I wish I were dead." An overt threat might be "I'm just going to kill myself." If your client has made either a subtle or an overt threat, your first step is to ask that next question and get some clarification.

The question can sound like this: "I'm not sure if I'm hearing you correctly. Are you saying you want to die, or that you are very upset right now?" If your client responds with that they do want to die, or that they would be better off dead, the next question you will need to ask them is "Do you have a plan to kill yourself?" If they answer yes, then you need to ask the third question which is "Do you have the means to execute this plan?" How would you do it and do you have access to those things? If they do want to die and they have a plan and a means, or a plan without a means yet, you absolutely must report this to the authorities immediately.

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The way that I recommend doing this is by saying to your client “I’m legally required to report this to the appropriate people who can get you some help and make sure that you’re safe. I’m really concerned about you right now and I want you to know I care about your well-being. Would you mind waiting with me here until the authorities come. I just really want to make sure you're okay.” Even if the client gets very upset and leaves, you must call the authorities immediately. I recommend not getting into a conversation or a discussion about it after you say that you’re calling the authorities and asking them to wait there with you. Pick up the phone and make the call. Hopefully they will stay there with you until the authorities come.

Again, you can only do your part. As an integrative somatic practitioner, we’re not mental health practitioners. We’re not therapists. We’re not doctors. We do have an obligation to report these things to the proper authorities who can get your client the support they need. Even if your client says they don’t have a plan to hurt themselves and they don’t have any means of hurting themselves, and after asking the second and third questions, they’ve expressed that they’re not going to harm themselves, it’s important that you recommend them to see a mental health practitioner right away.

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Express your concern for them and also the need for them to have additional support in moving through this. Let them know that as your coach, you will be a part of the team to help them move through this to the solution or to the other side. However, that you will need them to also bring on board someone that has expertise in dealing with this. This is a great time to pull out your address book and give them a specific resource. Give them a phone number that they can contact to schedule an appointment with a therapist, a counselor or any other mental health practitioner that is trained and certified to deal with these issues.

Now, what if you have asked your client that first question, if they really want to die or if they're expressing feelings, and they say something like, "Oh, no, I just - I'm really angry right now and feel totally overwhelmed." Okay, that's not a threat. They were using the extreme verbiage of suicide as a means of expressing their emotions. It's still important to continue on and ask additional questions to find out if this is something that they've thought about repeatedly. When it comes to the issue of reporting or not reporting, it is always a better choice to err on the side of caution and go ahead and report.

If you must call and report them, it is best to ask for them to send a mental health practitioner and to be clear that the client is not armed with a weapon, unless the client has told you that they are. This will help your client remain as safe as possible and get the assistance they need.

What about violence against your client? If you have a client who is expressing that they are being abused, they are being physically harmed, we also have an obligation to report this to authorities as well. When it comes to minors, if a minor client reports that they have experienced any type of physical, emotional, or sexual abuse, it is your legal obligation to report this to authorities immediately. I recommend looking up your state's definition of physical, mental, emotional, and physical abuse.

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Safe space guidelines

Creating a safe space whether you are conducting sessions live, in-person or virtually is equally as important. This can make or break the efficacy of your session and dictate whether a client does or does not continue to work with you. There are three main aspects of creating a safe space for your clients, they are as follows:

1. Practitioner safety guidelines (attire, tone, language)
2. Safe environment
3. Additional considerations for virtual visit safety

Practitioner safety guidelines (attire, tone, language)

The way that you present yourself will set the tone for the session. It will instantly begin to either build rapport, trust and safety or break it down.

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- **Attire**

During any session, whether in-person or done virtually your attire should be fitted, clean and modest clothing. These are things that unconsciously communicate safety to your client. Your clothing should provide full coverage so that if you bend over your body and cleavage will not show. While your spiritual or religious jewelry may be pleasing to you, it may trigger or create a feeling of less safety for your client. It is best to avoid wearing crosses, buddhas, crystals and other similar types of symbols on your clothes or jewelry.

During any somatic touch - if your hair is longer than falling at the ears, pull it back with a band or if you have longer hair, into a bun. If you do not do this and are conducting hands on touch, your hair can fall onto your client and brush against their skin which is NOT safe or appropriate touch.

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- **Tone**

The tone and speed with which you speak will also unconsciously communicate many things to your clients. It will communicate safety and whether you are rushed or patient among other things. Be mindful of your tone. Remember when you were little and your parent may have said 'use inside voices', similarly I invite you to discover your authentic and gentle 'in session' voice. This should not come across and fake or put on but should reflect the most gentle version of yourself. If you have ever been to a yoga class, you have probably experienced 'yoga teacher voice' which is similar to the lane with which your 'in session' voice should also be.

- **Language**

Use non-judgmental, inclusive, and kind language. Avoid labeling your clients thoughts, feelings, or situations. Avoid giving advice or telling a client what to do. Recommendations should be presented as invitations to explore what may or may not be helpful to your client, and they are the ones you should be empowering to decide.

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Safe environment

Similarly to how you present yourself and the attire on your body, the environment that you hold your sessions in also creates a feeling of safety, increases trust and rapport or breaks it down. Your space (whether for in person sessions or that is visible behind you when you are on camera for a virtual visit) should be:

- Clean and free of clutter
- Free of crystals and spiritual/religious symbols
- Calm décor (avoid reds and blacks, opt for neutrals, white or pastels)
- Should be well lit
- Should be private and secure so that no one will walk in and interrupt the session
- Your cell phone should be silenced

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Additional considerations for virtual visit safety

From time-to-time internet connection will get interrupted, always have a game plan for if this occurs with a client during a session and communicate it to them ahead of time. A good example of this is 'if internet interruption occurs, I will call you on your cell phone'.

Additionally before the session and at the start of the session ask clients to:

- Silence their cell phone if possible
- Make sure that they are in a safe and comfortable place where they will not be interrupted

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Referring out to mental health practitioners and/or medical doctors (when, why, how)

As an integrative somatic practitioner you may be hearing about clients' traumas, unresolved issues and even unsupported mental health or physical health issues. Whenever these are presented, it is important to instantly switch your mindset to one of a team approach. You should research other types of practitioners, form relationships and refer your clients to them for additional support whenever needed. Remember, it takes a village!

Why do we do this? Because it is in the best interest of the client and their unique healing journey. Also, as an integrative somatic practitioner you are neither trained to or capable of being all things to all people. Stay in your lane and refer clients to other practitioners in addition to the work they do with you.

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How do you do this? In a non-judgmental loving way. Here is an example of how that may sound:

‘Thank you so much for trusting me with the information about the domestic violence you experienced. You mentioned (reflective listening here) that you were experiencing anxiety and also shaking in your body when you have memories of it. It may be really helpful and supportive to, in addition to working with me also either work with a therapist or integrative life coach. If you’d be open to that I am happy to give you the contact information of someone who is well qualified and whom I personally trust. What do you think?

Always empower the client to be in charge of their healing journey.

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- **Dos and don’ts in practice**

Do’s

- Do set an intention, ground, and clear the space, including yourself in preparation for each session
- Always break the energetic connection between you and the client at the end of the session
- Do get a legal guardian or parent’s permission and signature on your release to work with a minor (or a power of attorney in the case of an elderly person with cognitive issues)
- Always practice boundaries and safe touch
- Always practice with informed consent at each session
- If memories and emotions come up for your clients and they share them with you, do not provide advice, only listen, hold space, and practice empathy (unless you are also a certified integrative life coach or licensed mental health practitioner).
- If conducting hands on work, always tie your hair back to avoid it touching your client
- If conducting hands on work, be sure that your clothing provides full coverage and that if you bend over your body and cleavage will not show

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- Follow all of the guidelines in this curriculum
- Recommend clients follow up with their doctors or health care professionals. This includes mental health care professionals.
- Do work with doctors and other practitioners in an integrative model.
- Do seek professional counseling and support for any of your clients, or even for yourself, who have emotional needs that are outside your area of expertise.
- Refer clients to experts in specific areas, such as a medical, psychologist or a counselor whenever needed.
- Refer clients to another coach if you're unable to coach them.
- Do practice strong boundaries
- Do be a resource or a tour guide versus a fixer of their issues
- Do come from a place of non-judgement and love
- Practice self-care – you cannot hold space if you are not taking good care of yourself

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Don’ts

- Do not tell a client they have trauma
- Do not tell a client what is wrong with them
- Do not tell a client what to do or what choices to make
- Do not project your opinions and beliefs onto your clients
- Do not touch a client ever unless they have given you permission. Previous permission does not constitute permission now
- Do not make your client uncomfortable by bringing your religion or spiritual practices into a session or into the environment unless a client has expressly communicated their alignment or comfort with such things.
- Give advice or tell a client what to do. Do not make recommendations outside your area of expertise in training. This very simply means, that if you’re not a medical doctor, we don’t give medical advice. If you are a medical doctor, then you can integrate that training with this training and obviously give medical advice. So really stay in your lane. As an integrative somatic practitioner.

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- Do not override a health care professional's advice or try to replace a health care professional unless you're board certified in that area.
- Do not recommend that your client not listen to their doctor.
- Do not force your opinions and/or perceptions and beliefs on your client.
- Do not do an in-person session if you are sick
- Do not touch without permission
- Do not date or have sexual encounters with your clients
- Do not work with either minors or adults with dementia or Alzheimer's without signed consent from a legal guardian or power of attorney
- Do not break your client's confidentiality by sharing any private information about them, their stories, experiences or the outcomes of your sessions with anyone

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- **Do with vs. do to**

The field of integrative somatics is a 'do with' modality versus a 'do to' modality. 'Do to' refers to when a practitioner applies the treatment or solution. The client is then dependent upon the practitioner for the solution and healing. 'Do with' refers to the practice, education, and empowerment of clients to receive somatic healing practices within a session as well as carry them out into day-to-day life themselves.

- **Presuppositions & Guiding forces**

The following are the presuppositions (the things we pre-suppose to be true) and guiding forces (approach and under current) with which we practice as integrative somatic practitioners:

- I am but one piece of a team, one part of a healing journey, a journey that is unique to each client and is a collective process.
- Clients are in control of their minds and therefor in control of their outcomes

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•Our clients are not victims, they are human beings who have experienced trauma and harm
•I do not heal my clients, my clients heal themselves and I support that process
•I respect the dignity and worth of the individual and strive for the preservation and protection of fundamental human rights within my sessions and within my life.
•I help my clients increase their knowledge and connection of their mind-body-heart-spirit, understanding of themselves and their ability to hear their internal landscape's feedback.
•I am to do no harm
•I use my skills and training only for purposes consistent with the values of service, healing and love.
•In the pursuit of these ideals, integrative somatic practitioners subscribe to ethical principles in the following areas:
•1. Responsibility
2. Competence
3. Moral & Legal Standards
4. Confidentiality
5. Welfare of the Consumer
6. Professional Relationships

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For an additional resource on this read the: European Association of Psychotherapy (EAP)

STATEMENT OF ETHICAL PRINCIPLES:
https://www.europsyche.org/quality-standards/eap-guidelines/statement-of-ethical-principles/

- **Working with Children**

Working with Children

As an integrative somatic practitioner you can work with children either one-on-one in private sessions, in group settings or even workshops. Working with children is not for everyone so honor your personal values and passions when deciding whether or not to include working with children into your practice. It will take flexibility, patience, gentleness, and the ability to create a fun and safe environment.

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When working with a minor child (anyone under the age of 18 in the United States is a minor) you will need signed consent in order to work with them as your client from a parent or legal guardian. I also recommend that when possible, during a session do not close the door all the way. This provides safety to you, the child, and the parent.

When working with children we do not use complex language. We explain things in brief, clear and illustrative ways. Whenever possible and the child finds it enjoyable try to modify the technique to include art, music and or movement.

While many of the tools and techniques that you have learned within this curriculum are appropriate for all ages, some are only appropriate and effective for specific aged children.

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SOMATIC TOOL/TECHNIQUE	Ages Appropriate/Effective For
Stress Reduction Graph	Not for children under the age of 10 (can be used with children ages 6-10 if the practitioner fills it in or does it as an art exercise)
Stress Management Graph	Not for children under the age of 10 (can be used with children ages 6-10 if the practitioner fills it in or does it as an art exercise)
Increasing Capacity to Deal with Stress Graph	Not for children under the age of 10 (can be used with children ages 6-10 if the practitioner fills it in or does it as an art exercise)
Identifying Approach to Your Stress Graph	Ages 10 and above
Ha Breath Technique	Ages 5 and above if they are able to comfortably sit still

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Belly Breath Technique (Yogic breathing)	Ages 5 and above if they are able to comfortably sit still
Merging the Two – Ha & Belly Breath Technique	Ages 5 and above if they are able to comfortably sit still
Pranayama - Nadi Shodhana Technique (alternate nostril breathing)	Ok for children ages 10 and over. Should not be practiced while suffering from cold, flu or fever.
The Safe House Visualization Exercise	Ages 5 and above if they are able to comfortably sit still
Grounding Into Theta Script	Ages 5 and above if they are able to comfortably sit still
NLP anchoring technique	Can be used with children 5 and over but it is best with children over the age of 8

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Weight & Compression Technique	Not to be used with children under age 5. Also not recommended for at home practice unless supervised by a parent/guardian and never while they sleep
Somatic Touch Technique	All ages with lighter touch and no pressure for infants
Abhyanga self-massage	Ages 10 and above
Mindfulness	Ages 5 and above
Finding the Beauty Exercise	Ages 10 and above
Hug method -	
The self-regulating hug technique	Ages 5 and above

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The Hands-on Hug Method	Ages 3 and above
Body posture/positions	Ages 5 and above
Somatic standing exercise	Ages 5 and above
Yoga	Ages 5 and above
Therapeutic yoga	Ages 5 and above
Intuitive yoga	Ages 5 and above
5-minute stress reduction practice	Ages 10 and above

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Shaking Therapy Technique	Not for children under 6. Not recommended for any client that has a physical injury that prevents them from doing it safely (including seizure disorders or TBI's)
Somatic Dance Session Script	Ages 5 and above
Art	Ages 5 and above
Somatic Journal Exercise	Ages 10 and above
Sound and Frequency Healing	All ages
Bilateral music	Ages 5 and above
Chanting	Ages 5 and above

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Nature Realignment -	
Sunlight	All ages
Nature Bathing	All ages
Aroma Therapy	Ages 5 and above
Medicinal Baths	Ages 10 and above
Meditation -	
Body Scan Meditation	Ages 5 and above – only for as long as they are able to sit still comfortably
Breath meditation	Ages 5 and above – only for as long as they are able to sit still comfortably
Breath Into It Meditation (or the listening meditation)	Ages 5 and above – only for as long as they are able to sit still comfortably

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TTT Tapping	Ages 10 and above
Butterfly Hug Tapping Method	Ages 5 and above
ECM for Trauma	Ages 10 and above
ECM for Anxiety	Ages 10 and above
Safe Room Visualization Technique	Ages 5 and above – only for as long as they are able to sit still comfortably
NLP Disassociation Technique – Higher and Farther (Associate – disassociate)	Not appropriate for minors
Pause-Reset-Redirect	Ages 10 and above

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Somatic Cognitive Behavioral Therapy Exercise	Ages 10 and above or you can use this with children 5 and above if they are able to communicate well and you fill it in for them. You can also modify this and make it an art exercise instead
Emotional Trauma First Aid	Ages 10 and above
Dousing & Transformational Muscle Testing -	
Energy Clearing and Alignment Exercise	Ages 5 and above – only for as long as they are able to sit still comfortably
Dousing	Ages 10 and above
Ritual Bag	Ages 10 and above
The Healing Ritual Deck	Ages 10 and above
Energy, Energy Work & Energy Healing -	

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The Energy Work Technique	**All ages**
Ho’oponopono	Ages 10 and above
Self-Care as a Practice	Ages 5 and above
The Somatic Care Plan	Ages 5 and above if the practitioner fills it out

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- **Working with Groups**

As an integrative somatic practitioner you can work one on one with clients in private sessions or do workshops, group sessions or classes. When working with groups of people it is very important to always provide modifications for differently abled people and people with different capacities. When there is a group of people there will be many ranging capabilities, different somatic issues and issues each person is experiencing.

An example how this might be done is –

In explaining how to do a cat-cow yoga pose in a class setting you might offer up two options like this, 'Now we will do cat-cows. For those who are able to comfortably be on hands and knees for a few minutes go ahead and move down onto your mat onto your hands and knees. For those who this is not comfortable or accessible for you can either site cross legged on the floor or on a chair….'

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When guiding numerous clients is a group setting it is helpful to have the group do a short version of the intake form – just circling the parts of the body where they are experiencing pain, tension, stress, or other somatic issues. You will learn the full client intake process and view the form later.

When creating programming (a collection of somatic practices) that you will teach and guide your group through select a combination of the tools and techniques and keep in mind the typical areas of the body that people often store negative emotions and trauma (you can review the Somatic Touch Technique for a refresher on these areas if need be).

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Be sure to ask for permission to touch your clients at the beginning of the class and provide them with a subtle way that they can signal yes or no for touch. An example of this is:

‘When leading somatic group practices I typically will five hands on adjustments and healing touch. If you would not like any hands-on touch, please fold under the front corner of your yoga mat. If you do want hands on touch, you can leave the front of your mat the way it is.’

Next, be sure to fully inform your group of the different tools and techniques that will be used, how long the class/session will go and what they can expect (don’t take more than 5-minutes on this).

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You will then guide the group through the somatic techniques and/or tools you have planned for the group. Always design the group practice with an exercise first to ground them and then one to help them connect with their inner landscape, then some release work in the body. You can also do either art, yoga, movement, or dance to get into the body. You can even walk around the room and provide short hands-on elements from within the Somatic Touch Technique. I typically like to end the groups with guiding them into Theta state and then either a meditation or guided visualization and some sound/frequency healing or chanting.

The example above falls into the following recommended structure:

- Asking permission for touch
- Explaining the outline for the class (informed consent)
- Grounding exercise
- Exercise to connect with internal landscape
- Technique to get into the body
- Hands-on healing
- Theta state
- Meditation
- Sound/frequency healing or chanting

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Ideally your group will run 60-90 minutes. However 45 minutes is also fine if time restrictions apply. Even if you are holding an all-day workshop or weekend retreat try to avoid running each session longer than 90-minutes and then take an hour to two hours break before coming back for the next session. This allows time for integration. During longer breaks you can also give out different exercises for them to do on their own such as the stress exercises, somatic journal, or somatic CBT exercise.

For children's classes you can follow a similar structure. Depending on the age group I would plan for 30–45-minute classes and spend less than 10% of the time sitting still. However for older children you can go up to an hour if you make it engaging and fun! The structure above can be modified for the age groups as broken down below:

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Ages 5-10

- Asking permission for touch
- Explaining the outline for the class (informed consent) – keep it brief!!
- Grounding exercise (2 minutes)
- Exercise to connect with internal landscape (2 minutes)
- Technique to get into the body - Dance is preferred (10 minutes)
- Somatic art exercise (15-25 minutes)
- Guided visualization (2 minutes)
- Sound/frequency healing or chanting (1 minute)

Ages 10 - 18

- Asking permission for touch
- Explaining the outline for the class (informed consent) – keep it brief!!
- Grounding exercise (2 minutes)
- Exercise to connect with internal landscape (2 minutes)
- Technique to get into the body - Dance or yoga (10 minutes)
- Somatic art exercise or more movement or yoga (20-30 minutes)
- Meditation (5 minutes)
- Sound, music, frequency healing or chanting (2-3 minutes)

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- **Wellness Global Marketplace**

As a trained and certified integrative somatic practitioner you will also have another important next step, building a private practice. To lay some foundation for this step, let's dive into some information on the wellness global market. In this section we will cover:

- Future and emerging trends
- Understanding the global market opportunity
- Serving the global market effectively

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First let's review the past and the trends that were documented as a result of the global pandemic:

- 5.3% of global economic output is generated by the health and wellness industry.
- Only 56% of people believe they are in excellent or very good health.
- 80% of individuals believe the market is filled with conflicting data on what foods are healthy.
- Wellness tourism was gaining traction leading up to the pandemic before coming to a halt, as it stands for 17% of global tourism expenditures. More and more people choose to travel for wellness, given the numerous physical and mental benefits associated with exploring the world.
- During the last couple of years, people throughout the world have become more self-aware about the importance of health and wellness. To put things into perspective, health and wellness are generally described as a process that an individual follows to achieve top mental health and physical wellbeing. The pandemic accelerated this self-awareness and increased the priority for optimizing health

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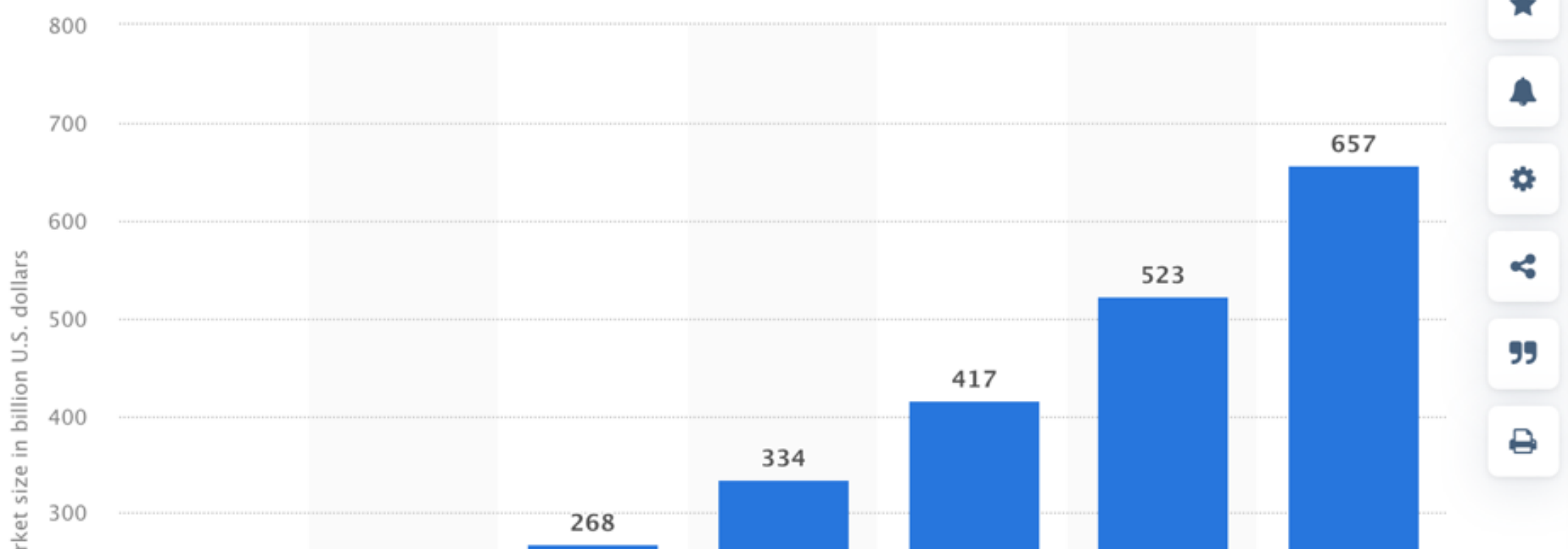
Health, Pharma & Medtech › Medical Technology

Projected global digital health market size from 2019 to 2025*

(in billion U.S. dollars)



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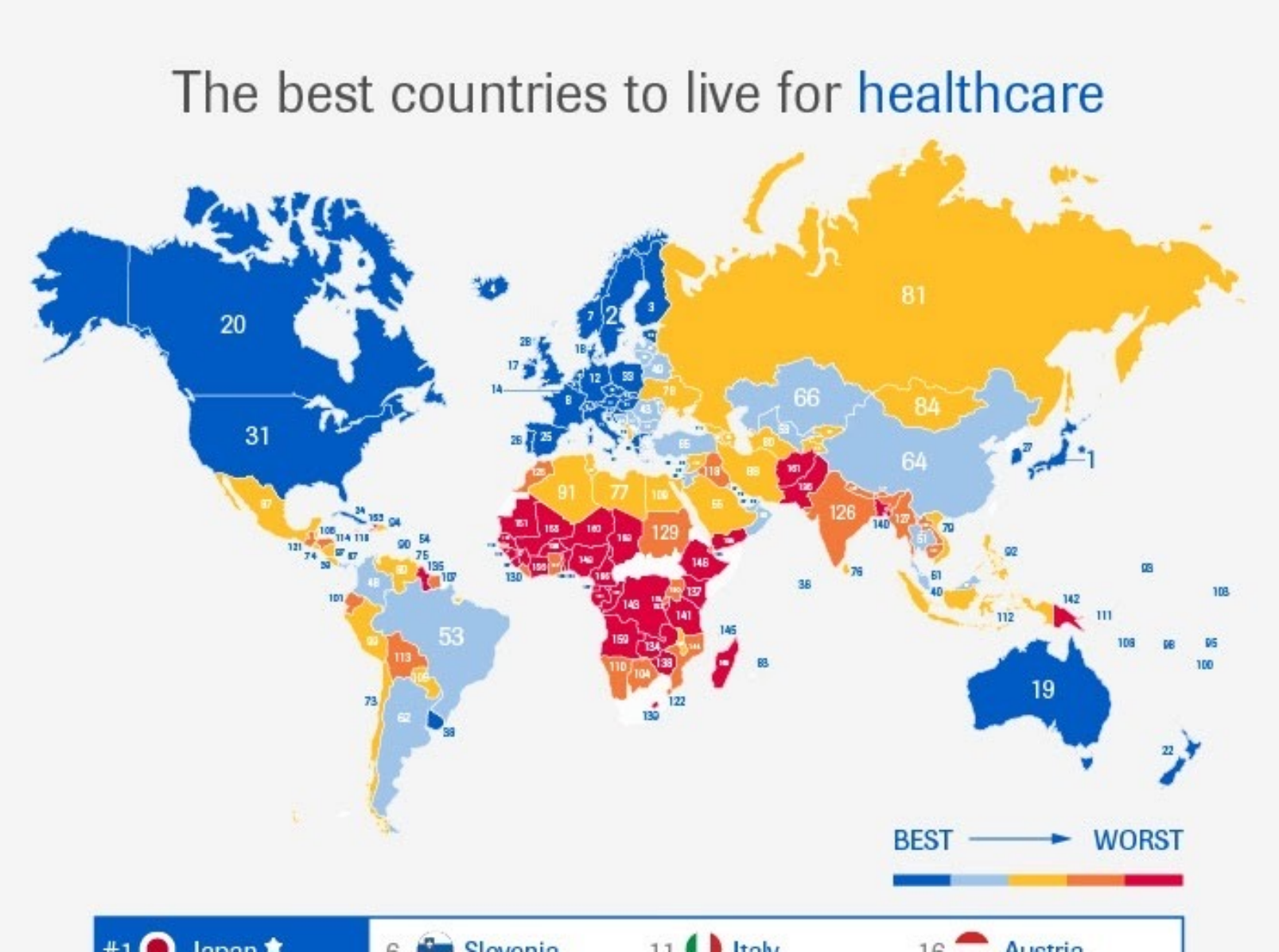
Understanding the global market opportunity



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As of 2021 –

- The US has the largest market size in the health and wellness industry at $52.5 billion in value
- China comes in second with $19.9 billion, which shows that the US is in the lead with a significant margin
- Australia comes third
- UK and Germany follow with $9 billion and $6.4 billion value, respectively

With virtual care and online platforms you do not need to live in the same area or even same country as your clients. The entire world is your market! Why limit your potential – step into the global marketplace.

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Serving the global market effectively

To effectively serve the global marketplace here are a few things to take into consideration:

- Language as a barrier
- Do your research
- Understanding the market needs
    - What are the issues that area is facing
    - What are the local health conditions (including stress)
- Understanding the cultural views
- Understanding local access to resources

This brings us to a key foundational element to effective and ethical practice as an integrative somatic practitioner and that is diversity, equity and inclusion.

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- **Diversity, equity, and inclusion in practice**

As a healer, it is critical for you to not only be aware of diversity, equity, and inclusion but it must be put into intentional practice every day in our personal lives and our businesses. To be an effective integrative somatic practitioner and positive impact to your clients, this is important information that must be applied in practice.

In this section, I will cover:

- Diversity, equity & inclusion
- Culturally appropriate business practices for integrative somatic practitioners

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This will include touching on –

- Acknowledging racism, sexism, ableism, inequal treatment of LGBTQA+ communities, differently abled, neurodivergent and other 'other-ism'
- Uncovering your own unconscious biases
- INTENTIALLY rewiring your biases
- Actively practicing DE&I daily in your life and your practice
- How this translates to business
- Continued education and DE&I work

It is important to note that this is not a full DE&I training. This is not representative of the full work needed and we recommend as continuing education that you do this powerful work through reading (see recommendations later) as well as taking a full DE&I course for practitioners at some point in the future.

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This is meant to be the start of a deeper journey. As you proceed, please keep an open mind, really look within and search out your own unconscious biases and discover the individual work you will need to do to make yourself and your somatic work a safe and inclusive place for all.

Diversity, equity & inclusion defined

- Diversity, Equity & Inclusion (DEI) encompasses the symbiotic relationship, philosophy, and culture of acknowledging, embracing, supporting, and accepting people of all racial, ethnicity, gender, sexuality, religious, culture and social economic backgrounds
- Diversity – Full range of human difference, race, ethnicity, culture, gender, age, religion disability, education, thinking style, etc.
- Equity – Fair and equitable distribution of services and treatment to people no matter their difference
- Inclusion – Perspective and health care practices that engages, supports and results in quality care for all people

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In order to appropriately and effectively work all different types of people around the world and within the country of your origin becoming informed and educated around DE&I is critical. But knowledge without implementation is useless. Apply what you learn within your practice.

Let's dive a bit deeper…

(PLAY DE&I VIDEO IN PP)

Culturally appropriate practice

We cannot make assumptions about our client's culture, beliefs, and experiences. To effectively serve all different populations of people both locally and globally take note of the following things to practice in culturally appropriate ways:

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Learn and HONOR your clients view and model of the world, this included -

- Religious beliefs – example: Christianity and meditation can be a belief conflict
- Customs and learned behaviors
- Cultural perspectives
- Food habits & nutrition – example: India and beef, family eating as part of culture, impolite to not eat what is served to you
- Fitness – what is accessible and what is not: gyms, classes, home equipment, own body weight only, walking, biking, sports, etc.
- Local and cultural stressors

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Recommended reading for continued DE&I growth:

- White Fragility: Why It's So Hard for White People to Talk About Racism By DiAngelo, Robin, Dyson, Michael Eric, Beacon Press
- Millennials' Guide to Diversity, Equity & Inclusion: What No One Ever Told You About the Importance of Diversity, Equity, and Inclusion
  by Jennifer Wisdom (Author), Lisa D Jenkins (Author), TakiyahJohnson (Foreword)
- Inclusive Conversations: Fostering Equity, Empathy, and Belonging across Differences by Mary-Frances Winters
- My Quest for Health Equity by David Satcher, MD, PhD
- Me and White Supremacy by Layla Saad and Robin DiAngelo
- Dear White America by Tim Wise
- All About Love by Bell Hooks
- Whistling Vivaldi by Claude M. Steele
- The New Jim Crow by Michelle Alexander
- Between The World & Me by Ta-Nehisi Coates

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- **Getting Clients & Building Your business**

Often, I hear wellness practitioners' frustrations around getting new clients and the fear that they will have to become some type of internet marketing guru in order to do so. This is absolutely not the case. In over 20 years in private practice I never ran internet ads or got clients through traditional forms of marketing. My clients were all based on the following:

- Relationships & cross referrals
- Happy clients refer other business
- Teaching groups and workshops and then inviting those clients to become 1-on-1 private clients

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It is important to be realistic and honest with yourself, gaining an education and certification as an integrative somatic practitioner is the first step towards a successful business, but it is not the last step! The practitioners that I see who do not thrive are the ones who get certified and then send out one or two emails to their friends and family announcing their private practice and asking for referrals and then they do nothing else. Having a private practice is owning a business and all businesses take time, attention, intention, and care to build.

Creating a balanced game plan to how you will build out your business which should include:

- How to get new clients
- Where and how you will do sessions with them
- If you are forming an LLC or just opening a business bank account with a DBA
- Other practitioners that you can build a referral network with
- Places that you could market and hold groups
- Your rates and services
- Your website and social media presence
- What types of people and issues you want to work with as your clients
- What work-life balance looks like for you (how much money you need to make to thrive and how many hours you want to work, where you want to work – virtually or in-person or a combination)

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You will need to research, experiment, and make adjustments as you build out your business. For additional business training, Integrative Wellness Academy also offers a 12-week business mastery course that helps you build out your practice from A to Z. More information on that can be found here: https://iwacoaching.com/product/business-mastery-course-online/

Let's dive into getting new clients –

There is a lot of noise online… so many people are selling their products as influencers on social media these days, I think a return to good old fashioned human connection is a more time and energy cost effective approach while also maintaining an online presence as 'social proof' for people to look you up.

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Relationships & cross referrals

Building relationships with other practitioners that are open to referring clients back and forth is the most effective way to begin building your business. Practitioners such as mental health practitioners, natural and holistically focused doctors, chiropractors, acupuncturists, personal trainers, nutritionists, hypnotherapists, life coaches, physical and occupational therapists, schools, parent groups and teacher unions (if you want to work with children), home health care companies and retirement communities (if you want to work with aging populations), etc. will be more open to these types of relationships.

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Happy clients refer other business

Once you begin with a few clients really focus on nurturing those relationships and helping them make meaningful transformations. Then they will naturally want to share the solution they have discovered in working with you with all their loved ones who may be struggling as well! When we heal, a natural extension of that is that we want to share the healing with others. Just letting your happy clients know you have openings and are accepting new clients will naturally lead to referrals! Do not push or 'sell' them on referring you, this may cost you the clients trust and lead to losing them as a client.

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Teaching groups and workshops and then inviting those clients to become 1-on-1 private clients

Teaching group classes and workshops is often a balanced way for you to begin transitioning into your practice from whatever job you are currently working in. It allows for you to hold groups in the evenings or on the weekends and then invite the participants to become 1-oon-1 private clients. Then as your client roster grows you can transition down your hours at your current job and begin moving towards full time private practice as income allows you to do so.

Groups can also be quite lucrative. They are less expensive for the individual then a 1-on-1 session, require less of a commitment to try it out, but for you, when you price your classes to still honor your hourly rate, you begin to thrive financially.

An example is, if your hourly rate is $200 for example and your group class is one hour long, you would charge $20 per person with a minimum of 10 participants needed to hold the class.

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A wonderful place to investigate holding your groups is at community centers or yoga studios. Often a yoga studio will be willing to market it to their customer base and take a revenue split with you.

You can also present the idea of leading group workshops or classes at corporations and organizations through reaching out to their human resource department!

- **Bringing It All Together – Technique Cheat Sheet**

CONTRAINDICATIONS: Anything (including a symptom or medical condition) that is a reason for a person to not receive a particular treatment or procedure because it may be harmful.

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SOMATIC TOOL/TECHNIQUE	WHAT IT IS HELPFUL FOR	CONTRAINDICATIONS
Stress Reduction Graph	Stress reduction	Any client that doesn't want to use it. Children under the age of 10 (can be used with children ages 6-10 if the practitioner fills it in or does it as an art exercise)
Stress Management Graph	Stress management	Any client that doesn't want to use it. Children under the age of 10 (can be used with children ages 6-10 if the practitioner fills it in or does it as an art exercise)
Increasing Capacity to Deal with Stress Graph	Increasing Capacity to Deal with Stress	Any client that doesn't want to use it. Children under the age of 10 (can be used with children ages 6-10 if the practitioner fills it in or does it as an art exercise)

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Identifying Approach to Your Stress Graph	**Stress reduction, stress management & increasing capacity to deal with stress. Identify roots of stress. Gain clarity.**	**Any client that doesn't want to use it.**
Ha Breath Technique	Pain management, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
Belly Breath Technique (Yogic breathing)	Pain management, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
Merging the Two – Ha & Belly Breath Technique	Pain management, stress reduction, mindfulness, balancing and grounding ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.

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Pranayama - Nadi Shodhana Technique (alternate nostril breathing)	Pain management, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding, increased energy, lift mood	Any client that doesn't want to use it. Should not be practiced while suffering from cold, flu or fever.
The Safe House Visualization Exercise	Trauma, PTSD, stress reduction, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
Grounding Into Theta Script	Pain management, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
NLP anchoring technique	Trauma, PTSD, stress reduction, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
Weight & Compression Technique	Trauma, PTSD, stress reduction, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.

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Somatic Touch Technique	Pain management, trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
Abhyanga self-massage	Pain management, trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
Mindfulness	Good for ALL clients, with ALL issues.	Any client that doesn't want to use it.
Finding the Beauty Exercise	Neuroplasticity, rebuilding/rewiring neuropathways to positive thoughts. Good for: Pain management, trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.

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Hug method -		
The self-regulating hug technique	Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
The Hands-on Hug Method	Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it. Not recommended for clients who have experienced physical or sexual violence.
Body posture/positions	Reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.

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Somatic standing exercise	Reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
Yoga	Reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it. If a client has injuries that prevent them from doing yoga.
Therapeutic yoga	Reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it. If a client has injuries that prevent them from doing any of the therapeutic yoga poses.
Intuitive yoga	Reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.

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5-minute stress reduction practice	Reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
Shaking Therapy Technique	Trauma, PTSD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it. Any client that has a physical injury that prevents them from doing it safely (including seizure disorders or TBI's). Not for children under 6.
Somatic Dance Session Script	Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it. Any client that has a physical injury that prevents them from doing it safely.

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Nature Realignment -		
Sunlight	Reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it. *Client's with current or past skin cancer should wear sunscreen and consult their dermatologist first.
Nature Bathing Pg	Reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
Aroma Therapy	Reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.

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Medicinal Baths	**Reducing somatic symptoms & reducing pain. Also good for:** **Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding**	**Any client that doesn't want to use it.**
Meditation -		
Body Scan Meditation	Connecting to the inner landscape, increasing mind-body awareness and connection, reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.
Breath meditation	Connecting to the inner landscape, increasing mind-body awareness and connection, reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.

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Aroma Therapy	**Reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding**	**Any client that doesn't want to use it.**
Medicinal Baths	Reducing somatic symptoms & reducing pain. Also good for: Trauma, PTSD, stress reduction, mindfulness, ADD/ADHD, Autism, depression, anxiety, balancing and grounding	Any client that doesn't want to use it.

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Ideally your group will run 60-90 minutes. However 45 minutes is also fine if time restrictions apply. Even if you are holding an all-day workshop or weekend retreat try to avoid running each session longer than 90-minutes and then take an hour to two hours break before coming back for the next session. This allows time for integration. During longer breaks you can also give out different exercises for them to do on their own such as the stress exercises, somatic journal, or somatic CBT exercise.

For children's classes you can follow a similar structure. Depending on the age group I would plan for 30–45-minute classes and spend less than 10% of the time sitting still. However for older children you can go up to an hour if you make it engaging and fun! The structure above can be modified for the age groups as broken down below:

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Ideally your group will run 60-90 minutes. However 45 minutes is also fine if time restrictions apply. Even if you are holding an all-day workshop or weekend retreat try to avoid running each session longer than 90-minutes and then take an hour to two hours break before coming back for the next session. This allows time for integration. During longer breaks you can also give out different exercises for them to do on their own such as the stress exercises, somatic journal, or somatic CBT exercise.

For children's classes you can follow a similar structure. Depending on the age group I would plan for 30–45-minute classes and spend less than 10% of the time sitting still. However for older children you can go up to an hour if you make it engaging and fun! The structure above can be modified for the age groups as broken down below:

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